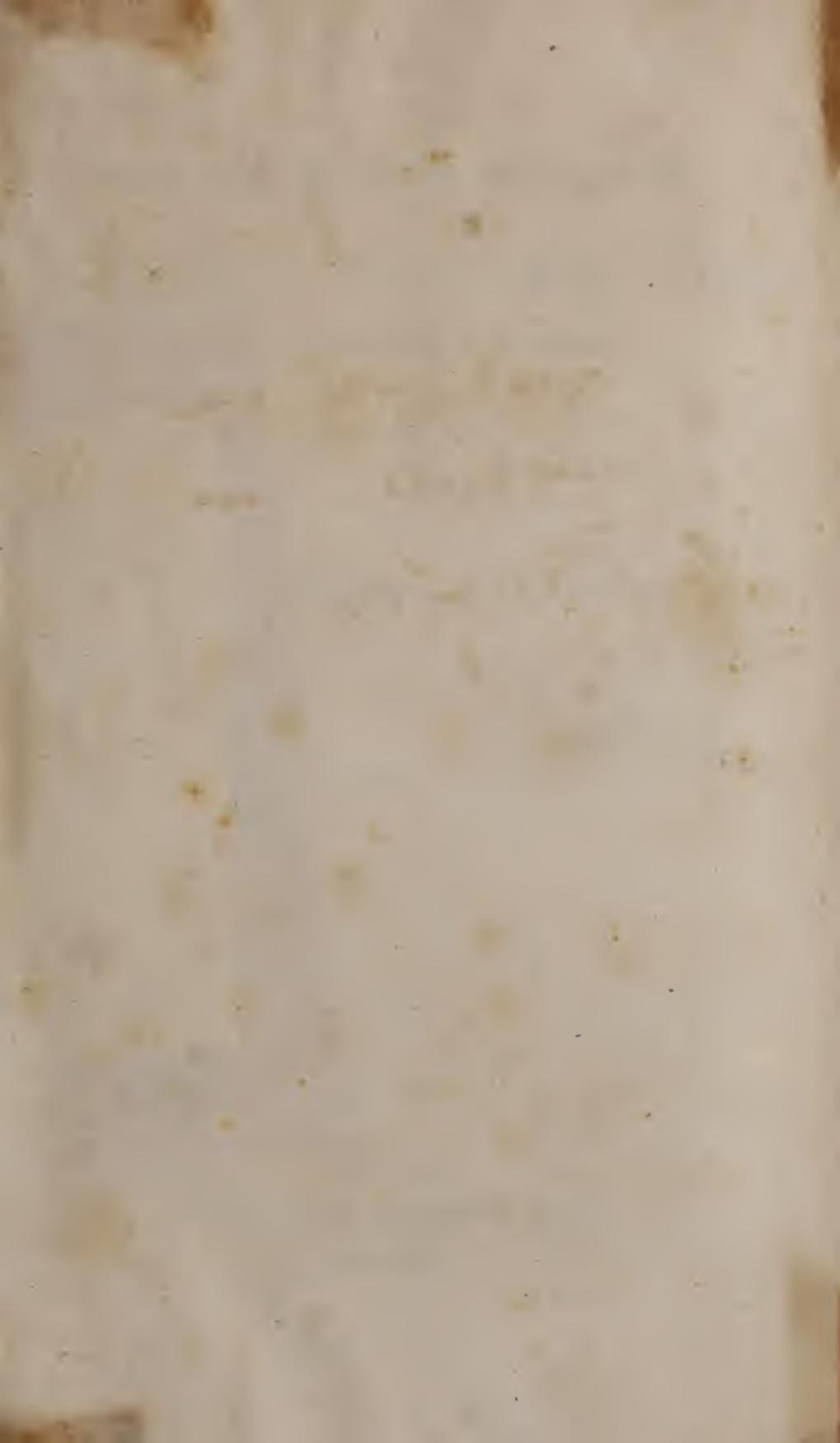


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THE

# AMERICAN BAPTIST MAGAZINE.

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Vol. 14.

February, 1834.

No. 2.

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## ON THE GUILT OF SUICIDE.

Self murder! name it not!—*Blair.*

SUICIDE is self-inflicted death. The frequency with which this shocking deed has of late been committed in our community, together with the lax morality of some of the comments on the subject in the public prints, seems to demand that some efforts should be made to impress the minds of men more deeply with the conviction of its real and atrocious criminality.

But there is another reason of still greater consequence. Horrible as this crime is, there are moments in which it may be presented to the mind, under the guise of innocence and attraction. There is scarcely any sin in the whole catalogue of human guilt, but is capable of assuming in certain circumstances, to an unenlightened mind, a form of almost irresistible fascination. It is necessary that the mind should be properly prepared for such perilous circumstances, that it be informed with truth, fortified by principle, aware of danger, and awake to duty. “ Temptation is every where; and so is the grace of God.”

If this be the case with all, it is peculiarly so with those of a highly sensitive or melancholy temperament. To persons of this class, the temptations to this crime are liable to be presented, at times, with peculiar force. They therefore need to be doubly armed against the assault, with an ever-present and all-controlling conviction of its extreme wickedness. In the moments of health, and reason, and cheerfulness, they ought to habituate and train their minds to contemplate suicide in its real aspect of unmitigated evil, as a crime which, when deliberately committed, if not the most base and horrible of all others, is beyond doubt, the most hopeless, and irreparable.

Mental derangement may be allowed, in all cases where it actually exists, to be an exception. This, and this alone, can be allowed to extinguish guilt and responsibility. Ignorance and

erroneous views may diminish the blameworthiness; but in no case can they justify the deed, since they must be, in a great degree, voluntary. No man can ever fully satisfy his conscience, even by the most plausible reasonings, that it is right for him to take his own life. Hence no man can conscientiously commit suicide. He must act entirely from other impulses. He must abandon himself to the infatuation of sinful feelings. He must yield himself a willing victim to the snare of the devil. Except in cases of insanity or delirium, every Suicide is a murderer; *and ye know*, says the apostle John, *that no murderer hath eternal life abiding in him.*

The distinction here made between suicide committed under the frantic impulses of insanity, and under the impulse of unholy feelings in a state of mental soundness, is of the utmost importance. All the alleviation which the feelings of the friends and relatives of one thus awfully hurried from the world, can derive from the probability of the deed being committed in a state of mental derangement, they are certainly entitled to receive. And where the evidence that such is the fact, is plain and decisive, the sorrow they must necessarily feel, may be soothed by a full conviction of the wisdom of Providence in suffering the sad catastrophe, and by the certainty that their friend did not die in the commission of unrepented and unpardonable sin.

But let us beware how we extend these soothing reflections beyond their legitimate sphere. While we freely and fully admit them in all proper cases, let us beware lest in other cases pity and affection do not blind us to the evil and enormity of deliberate suicide. While we refrain from judging the dead in doubtful cases, let us never cease to declare that wilful self-murder is as truly criminal as any other murder, and a crime to be as universally dreaded and abhorred. And let us not be satisfied to take this matter upon trust. Let us examine the nature of this deed with attention, for ourselves. Let us bring it up deliberately before the tribunal of our own conscience. Let us gather upon it all the light of reason and of revelation, and thus fix in our minds a distinct, clear and indelible conviction of its true character—a conviction which shall not only serve, by God's blessing, to guard ourselves in the trying hour, but which may enable us to enlighten others, and perhaps snatch some unhappy creature, whom we may find involved in the snare of strong temptation, from the very verge of irretrievable ruin.

If we examine this subject in the light of reason, we apprehend that deliberate suicide will in no case appear to be justifiable. Many of the motives which prompt men to commit it, few, if any would pretend to justify. Some men, for instance, kill themselves from the instigation of vain glory. They seek thereby to gain a reputation of having been, what, from the nature of the case, they could not have been, men of courage, patriots, heroes. The conduct of such men evidently deserves severe censure, for suffering so contemptible a motive to have any influence in forming such a resolution. What real glory can there be in doing violence to themselves, and rendering it forever impossible to be useful to their

country or mankind. Some seem evidently to be instigated by a still worse motive—by mere spite. They hope, by killing themselves, to grieve some one friendly to them, connected with them, or dependent on them, whether parent, sister, brother, child, or other relation, who perhaps have thwarted some wish or desire of theirs, whether right or wrong. This motive, being grounded on the passion of revenge, and that of the most odious kind, is altogether without excuse. To make the affection of friends the means of afflicting them, implies a disposition in the highest degree criminal and detestable. Neither reason nor revelation allow us to hope that persons dying in such a state of mind, can enter the kingdom of God.

The greater number, however, probably put an end to their lives to get rid of extreme anguish of mind. Such anguish may arise from an almost infinite variety of causes; many of which doubtless claim our tenderest commisseration; while, on the other hand, they present no valid reason for the commission of suicide. Self-preservation has been justly styled the first law of nature; but this law the suicide violates. He may, perhaps, have lost property by some dispensation of Providence, which he could neither foresee nor control. Shall he, therefore, rise up in a spirit of revenge and rebellion against Providence, and destroy the life that was preserved to him. He has lost property by the treachery of a false friend. Does reason dictate that he extend the injury thus inflicted upon him to the loss of his life? He has lost property perhaps by his own fault. Does reason teach him, in such a case, to multiply crime, and to add to the sin of idleness, miscalculation, luxury, drunkenness, gaming, or the like, the sin of self-murder? These observations that have been made on the feelings of mortified avarice, will apply to many other motives which lead to suicide, such as disappointed ambition, unrequited love, wounded pride, desperate remorse, and the whole train of worldly, selfish, and exasperated passions. Suicide is sought as a refuge, only by a mind unreconciled to the will of God in his present dispensations; and therefore evidently unfit to enjoy the happiness of virtue, either in this world or in any other.

This is the natural conclusion, we say, to which reason, independent of revelation, would conduct us. Yet it may be proper to look at some of the reasonings by which infidel sophistry has attempted to set aside this conclusion: for there have been men, who, if their own avowal might be trusted to, having no belief in futurity, would not endure life a moment, after the evils of it, in their own opinion, outweighed the good, and there appeared no way of avoiding them. The reasonings of these men are all founded upon the assumption that every man has a right to dispose of his life according to his pleasure, and therefore to terminate it any moment at his own discretion. This right we doubt. We ask for the evidence that any man possesses such a right. Nature does not furnish such evidence; reason does not; revelation does not. It supposes a man to be independent of all obligation to society and to his Maker. Even an Atheist cannot rationally claim such a right. What father

would allow that his children possessed the right of destroying themselves at any moment? What husband would allow it to his wife; what wife to her husband? What man of business to those with whom he is connected in trade? The practical prevalence of such an opinion, were it possible for such an opinion to become universal, would dissolve human society. If it be said that the instinctive love of life would prevent its frequent exercise, even were the right universally admitted, we reply that this very love of life, this universal instinct of self-preservation, is the voice of nature remonstrating against such an outrage. To claim the right of killing ourselves at pleasure, were little less monstrous, than to claim a similar right of killing our neighbor; for, by the law of nature, we are surely not bound to love our neighbor *better* than ourselves.

We have said that reason does not furnish evidence of such a right. Yet there have not been wanting men who have endeavored to establish it from reason—men who could engage their powers in the deplorable task of persuading their fellow-men that self-destruction is no sin. Their arguments have been drawn from the following sources: that man was created solely or supremely to seek his own happiness; that, in the sight of God, the life of man is of no more value than the life of an oyster; that the most contemptible causes often put an end to it; that suicide is a mode of death as strictly providential as any other; that it does not disturb the order of the universe; that it does no harm, or the least supposable harm, to society; and that men would not be likely to make use of the right, except in circumstances of great distress, where they must cease to be useful, and even become a burden to society.

To these arguments it may be replied, that not one of them is sound. For, to begin with the last and strongest case, that of men in circumstances of hopeless distress and utter uselessness to society, how difficult, not to say impossible, must it be to determine that such a case is actually in existence; much more for the unhappy sufferer, in any supposable case, to be sure that it is his own. **Hopeless!** **Useless!** Oh, give us back the dead, who sacrificed themselves to a mistaken idea that such was their lot. **Alas!** how few of all who acted under this impression were at the time really beyond the precincts of hope! How few but might have lived to repent, to be forgiven, to be virtuous, useful and happy. But admitting they were in circumstances where there could be no hope of deliverance from their sufferings but by death. What then? Is there no benefit to be reaped from protracted suffering? Are there no lessons to be learned—no duties to be performed—no dignified and pious examples to be given—no valuable purposes of God's parental love to be fulfilled, in the condition to which his providence has reduced us? In refusing to live for these purposes, is there no guilt? In living for these purposes, is there no usefulness? Who can doubt it? Who can disbelieve it without denying or blaspheming the government of God? But, if the sufferer is himself benefited and benefiting others by the improvement of his

character, by the exercise of patience and submission, of faith and fortitude; if he feels his dependence; if his heart softens with tenderness, and expands with benevolent sympathy to his suffering fellow-men; if, like a Pearce or a Payson, through long periods of protracted sickness and pain, he glorifies God—breathing continually the spirit of piety and prayer, of love and joy, of immortal hope, grateful retrospect, and anticipated heaven; or even like a Cowper or a Cecil, with a nervous system too far prostrate for joy, yet exhibiting a meek, mild, melancholy but unmurmuring resignation to the divine will;—who will say that such a scene of lingering sufferings is not preferable to a death by suicide? Who, that is worthy of the name of man, would count such sufferers a burden only to society? Who, that is capable of appreciating the value of principle, or the loveliness of moral worth, or the benefits of Christian instruction and example, could deny that these sufferers were useful even to the last ray of life?

Should it be said, that in these cases the suffering is chiefly of the body, and therefore not to be compared to deep mental anguish; we answer, that but for the spirit of resignation and Christian peace, these very individuals must have endured exquisite mental distress, arising from various sources. And, again, what is that mental distress which a really virtuous mind is called to suffer, in which these sources of consolation are not open and abundant? When the wife of the afflicted patriarch of Uz, exhorted him to *curse God and die*; the patient sufferer, overwhelmed as he was with anguish, and smarting at every pore, only replied, *Shall we receive good at the hand of the Lord, and shall we not receive evil?* Though weary of life, even to loathing, under the pressure of unmitigated woes, he yet refrains from every suggestion that approaches the thought of self-destruction.

But it may be said, that there are cases of deeper suffering than these, where conscious guilt, remorse, disgrace, and despair, combine to render life a burden; and where it is, therefore, justifiable to choose suicide rather than life. We admit the possibility of the case, but utterly deny the inference drawn from it. If penitent, there is no room for despair—life then is doubly valuable, to testify the sincerity of that repentance, and to rectify as far as possible the errors of the past. If not penitent, how dreadful the infatuation that prompts the miserable, yet hardened sinner to rush into eternity, unwashed, unsanctified, unforgiven! He that can deliberately do it, must be emboldened by the belief of universal salvation, or have merged all belief in the tremendous vortex of atheism. But to argue the case on the lowest grounds, there is at least an equal chance that these systems of opinion are false. On any principles consistent with human fallibility, he may find himself deceived in his expectations of relief from the experiment of death. In committing suicide on such principles, therefore, he must know that he runs an equal risk, at least, of plunging into future woe. On the principles of the New Testament, it is not merely a risk—it is an absolute and awful certainty. To what, then, would the right of taking his

own life, in such a case, amount? To just this, that he has a right, when in extreme distress in this world, to perfect and perpetuate his woe, in the world to come, forever! And is such a right to be pleaded for? Even Mr. Hume himself says, ‘The damnation of one man is an infinitely greater evil than the subversion of a thousand millions of kingdoms.’

But it is said, again, that ‘the suicide does no harm to society; or, that as he only ceases to be useful, he does the least supposable harm to society.’ But has a man the right, at his own pleasure, to cease to do good? Is he not bound to do all the good he can, and as long as he can? Especially, has he a *right* to do harm? Yet where have we known a suicide occur in which the individual might not, had he been so disposed, have been a useful member of society? And who, that has not totally ruined himself by his vices, can violently put an end to his own life without inflicting upon his friends, relations and acquaintance, a pang which will long thrill their souls with unmitigated agony? “Perhaps no object,” says Dr. Dwight, “unless the person who is cut off in the unrepented guilt of murdering another, is regarded with more painful emotions than a beloved friend, who has voluntarily terminated his own life. The minds of those whom he leaves behind him, sink under the remembrance of what he has done in this world, and tremble to follow him to another. Keen indeed must be the edge of that distress, which finds its only consolation, and its only hope, in the doubting belief, perhaps in the faint conjecture, that the friend whom it deplores, was hurried out of life by the impulse of delirium.”

The Suicide may be tempted, it is true, to think that he has no friends; that his misconduct has alienated their affections; or that, without his fault, there is no heart in the wide world to sympathize with him, or care for him: but we need hardly say, this is merely a temptation and delusion. Or, it may be, that, in the sullen pride of his spirit, he scorns the pitying love that would fain rush between him and destruction, and cares not for the tears, and anguish, and the deep immedicable wounds that must be occasioned by his untimely end. And is there no guilt in this?

Besides, if he has a family dependent on him, does he do them no harm? Is it a slight evil to bring down the grey hairs of his parents with sorrow to the grave? Is it a slight evil to break the heart of an affectionate wife, to whom he has vowed his protection, support, and offices of love? Is it a slight evil to rob his children of that parental care, instruction, government, and good example, which, by the laws of nature and of God, he was bound to give them? Is it no harm to leave them the bitter inheritance of remembering that they had for a father a wretched Suicide? It is unnecessary to enlarge on this argument. It is sufficient to say, that of all the cases of suicide we have ever known, we do not recollect a single one, which did not, to some extent, inflict a deep, painful and lasting injury on society.

We shall take up little time in answering the remaining arguments in justification of self-murder. After what has been said, it will

appear idle to say, that the Suicide does not break the order of the Universe. That he does not frustrate the all-comprehensive plan of Jehovah, may be admitted; but that he does not violate the moral order established by the divine law of love, is to assert a gross falsehood in the place of an argument. As little will it avail, to plead the insignificance of many of the objects and events by which human life is often destroyed. God may employ an insect, a fly, or a hair, in the course of his providence, to remove us from the world, but the smallness of the instrument, in such cases, only makes his over-ruling hand the more visible. Nor can it be pleaded, that his hand is equally exerted in the case of self-murder, without confounding all moral distinctions, and making God the author of our voluntary sin. If man, in his voluntary acts, is not a moral and responsible agent, then the foundation of morals is at once annihilated. But if man be a proper moral agent, and in the full exercise of his faculties, voluntarily puts an end to his life, it is evident he commits a deed for which he must answer at the judgment seat of Christ. To represent this deed as too trivial in the eye of God, to be the object of his retributory notice, is to take false views of the value of human life, or of the divine attributes, or of both. To affirm that 'the life of a man is of no more value than the life of an oyster,' as is affirmed by Mr. Hume, is to insult the reason and common sense of mankind. To affirm that, in the view of the Divine Mind, it is of no greater importance, is to affirm, in other words that God does not view things as they really are—that He does not possess an understanding capable of appreciating the relative value of objects, equal to that of his own creatures!

And, finally, to represent his own happiness as the sole or supreme end for which every man is created, and thence to infer the right of self-destruction, is to be guilty of a double sophism. For, in the first place, of all the ends capable of being answered by the existence of man, it cannot be denied that Divine Wisdom would certainly select the noblest and best. Neither can it be denied that there are nobler and better ends, which man is capable of promoting than sensual and selfish gratification. Hence we are required in Scripture, to live *not to ourselves*, but for the glory of God, and for the good of others. To live thus, is to unite and harmonize creation. To live thus, is to swell to the utmost the sum of good, the glorious aggregate of created wisdom, virtue, and happiness, proposed as the end of his moral government by a God of supreme excellence and eternal love. To live thus, is to be individually and ever increasingly wise, good, and happy. But he who lives for this end, cannot commit suicide. He will wish to be *where*, and doing what God would have him. He will not wish to desert the post assigned him by Providence, let it cost him what it may to maintain it. He will not interpret the difficulties of his station into a divine call to leave it, without the clearest evidence that in some other sphere he can be more useful. He will be sure of being providentially released from his trying situation at the proper time; and not till then, on any account, will he allow himself to abandon it. Indeed,

the wish to be useful, the hope of doing a little more good in a world where so much is to be done to promote the salvation and happiness of mankind, is the strongest tie that binds good men to life. How then can a good man sever that tie by suicide? Whatever evils he may suffer in this transitory life he knows are working together for his real good. What solid advantage, then, could the supposed right of cutting short his life be to him? He knows that God has said, with infinite authority, ‘*THOU SHALT NOT KILL:*’ and that whatever exceptions He has made to this general prohibition in his word, the perpetration of suicide is not one. He knows that he is expressly forbidden to sink under affliction; but, on the other hand, is required to accept it with grateful submission, as the wise and gracious chastening of the Lord. He has learned to say, ‘*Behold, happy is the man whom God correcteth and teacheth him out of his law.—It is good for me, that I have been afflicted.—Father, not my will, but thine be done!*’ He knows that he is bound to prolong his life on the earth, as far as possible, for the performance of his personal, relative, and religious duties; and that he cannot, therefore voluntarily abandon these duties by suicide, without involving a guilt that must endanger his eternal salvation; and committing a crime which must class him not with the glorious company of saints and martyrs, but with the dark, spectral, and melancholy throng, at the head of whom, are Saul, Ahithophel, and Judas.

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#### EXPERIMENTAL DIFFICULTIES CONCERNING SPIRITUAL JOYS.

From Hall’s Help to Zion’s Travellers.

Many Christians are discouraged, on account of their not having been favored with such strong consolation as others speak of; and some are stumbled, because of the short duration of their joy; and in both the above cases perplexities arise about the real difference between false and true pleasure attending religion. Such persons would do well to consider, that it is not the *height* of consolation, nor the *length* of its continuance, which proves it genuine, or of a true spiritual nature. Some of the Galatian church, of whose gracious state the apostle was in doubt, spoke of great blessedness. Gal. iv. 15. The Israelites sang God’s praise with great delight, at the Red Sea, but soon forgot his works, and rebelled against his authority:—the stony-ground hearers received the word with joy; but not having depth of root, therefore, when tribulation came for the word’s sake, their pleasure and profession died. Even Herod heard John with gladness, yet clave to his sins; and Ezekiel was a pleasant song to many of his hearers who took no delight in obedience to God. It is possible some may hold fast their self-deception, and go down to hell with a lie in their right hand, rejoicing in a thing of nought; for a hope of deliverance from punishment cannot fail of giving pleasure to its possessors; and while the pleasing

expectation is supported, the degree of consolation arising from a false hope may be equal, yea, superior to what is produced by a good one. Such not knowing their own hearts, and the infinite evil of sin, are therefore not plagued like other men. Psal. Ixxiii. 5, 14. We ought seriously to consider from what our comforts spring, and in what they terminate, in order to know and judge of their true nature and kind: false comforts frequently arise from a partial view of God's salvation. An unsanctified soul will rejoice in the hope of a deliverance from the punishment of sin, simply from the principle of self-love. But mere safety does not satisfy the truly gracious; all such likewise want to have the *power* of sin subdued, and the *pollution* of sin removed; their habitual prayer to God is, '*Take away all iniquity, and receive us graciously.*' Hosea, xiv. 1, 2. Pleasures therefore arising from a prospect of freedom from sorrow, may be where sin maintains a full dominion; '*I shall have peace, saith one, though I walk in the imagination of mine heart to add drunkenness to thirst; thus he blesseth himself in his heart, when he heareth Jehovah's tremendous curse.*' How awful is Heaven's language to such a daring deluded sinner! '*The Lord will not spare him, but the anger of the Lord and his jealousy shall smoke against that man, and all the curses written in this book shall lie upon him.*' Deut. xxix. 19, 20.

Again; false joy sometimes ariseth from the *manner* of relief being brought to the mind, but true pleasure springs from the *matter* applied, or the nature and suitableness of truth discovered. *The suddenness* of relief is only a circumstance in itself, and yet some seem to build their hope of salvation upon it; but those who infer such impressions are all of God, and absolutely safe, forget that Satanical influences are compared to darts: on the other hand, some unmercifully censure every extraordinary relief as diabolical. But as times of dreadful temptations and overwhelming sorrows are periods which will not admit of delay; and when viewed in that light, it is no wonder the soul with holy vehemence should cry, '*Make haste, make no tarrying, O my God;*' and, is it a wonder that God should hear prayer, or be found a present, yea, a very present help in time of trouble? If not, why then should such appearances be opposed or doubted? *The Lord flies on the wings of the wind for the help of Jeshurun, and may he not avenge his own elect, who cry unto him day and night, and that speedily, though he may seem to bear long with them; for as he sendeth forth his commandment upon earth, his word runneth very swiftly?* Yea, he says, '*Before they call, I will answer; and whilst they are yet speaking, I will hear.*' Isaiah, lxv. 24. Daniel found his promise verified in his experience; for while he was yet speaking in prayer, Gabriel being caused to fly swiftly, touched him, and told him, that at the beginning of his supplication, the commandment came forth, in obedience to which he appeared in his favor. Dan. ix. 21, 23.

Those, therefore, are not to be censured or discouraged, who have found that ere they were aware their souls were made like the chariots of Aminadab; providing their hope leads to holiness, and

their peace and pleasure terminate in purity. Many Christians have reason to admire the speedy manner in which the Lord has relieved them, when their prospects were dismal, and their souls with horror stood trembling on the brink of eternal woe, like a poor criminal at the fatal tree, expecting every moment to launch into eternity, but who is happily prevented by the sudden arrival of a reprieve or a pardon from his gracious sovereign. He admires and is thankful for the speed with which the joyful message came. Notwithstanding which, he does not consider the manner of the messenger's arrival; but the tidings brought are the principal spring of his joy, and the only foundation of his present security. The posts which carried the cruel edict from the Persian court, to destroy the Jews in every province, were hastened by the king's commandment, as well as those despatched in their favor; therefore the monarch's intention was not from thence discoverable. The speed with which a message is carried does not prove it to be of a favorable nature, nor does it so much as demonstrate *from whom, or to whom it is sent.* Neither does the *manner* in which any portion of Scripture is brought to the mind, determine its being the language of God to that person in particular; the mere mode of impressions is not essential to spiritual comfort, conviction, or instruction; yet many are encouraged or cast down more from the *manner* in which impressions are made on their minds, than from the matter expressed, or the nature and tendency of truth contained in the Scriptures. A genuine hope in God, or the enjoyment of pardon, is ever accompanied with self-diffidence; such as are so favored, rejoice in Christ Jesus, *and put no confidence in the flesh.* Sacred pleasure is not only incomparably superior, but of a nature opposite to levity and carnal security; fervent love to God will be excited and promoted by it. I will, says David, love the Lord, because he hath heard my supplication; and of Mary it is said, she loved much, because much was forgiven her. It invigorates repentance; '*they shall look upon me whom they have pierced, and mourn,' yea, 'shall be ashamed and confounded when I am pacified towards them, for all that they have done, saith the Lord.*' It promotes humble, cheerful, and universal obedience. The language of such a soul is, 'What am I, or what was my father's house, that thou shouldest bring me hitherto? How is it, Lord, thou shouldest thus manifest thyself? What shall I render unto the Lord? I will run the ways of thy commandments. Bless the Lord, O my soul.'

In regard to those who are distressed about the fluctuation of their enjoyments, it may be a relief to their minds to consider that God '*went up from Jacob in the place where he talked with him.*' Gen. xxxv. 13. David's mountain stood strong; but when the Lord hid his face, he was troubled. Permanent joy is not to be expected in this world, but is reserved for the next. What God imparts now, is designed to encourage and forward the Christian in his duty, and so to profit rather than to please. Again; the shorter our present comforts are, the oftener should we apply to the God of all consolation for the renewal of them; saying with David, 'Restore unto

me the joys of thy salvation; ' and with the pensive prophet, ' O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man, that turneth aside to tarry for a night?' Jer. xiv. 8. And the more watchful should we be, lest we grieve the Holy Spirit, the Comforter, and cause him to withdraw his soul-cheering influences.

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### SCRIPTURAL FORCE OF THE TERM ABOUND.

The peculiar force of this emphatic word, as used in Scripture, has never yet been sufficiently illustrated. It is generally taken to be equivalent with *to increase*, or *to be full*; but if so, why does so accurate a writer as St. Paul, in 1 Thess. iii, 12, add the word *abound* to the word *increase*, and in Phil. iv. 18. after saying, "I have all," immediately subjoin, "and *abound*?" This use of the word evidently implies, that, in the apostle's own mind, it conveyed some additional, or stronger idea. What that idea is, may be ascertained by turning to Prov. iii, 34. where the word first occurs, in a connexion that clearly unfolds its exact meaning "fountains *abounding* with water." This peculiarly rich and beautiful idea of the exuberant and overflowing fulness of a fountain, a fulness rising and spreading from deep and inexhaustible springs, is the appropriate meaning of this word, as any one may perceive who will carefully consult all the passages where it occurs in the Bible. In this light, what new force is added to our conceptions of such expressions as the following:—

Prov. 29: 22. "A furious man *aboundeth* in transgression;" and Mat. 24: 12. "because iniquity shall *abound*, the love of many shall wax cold." In both these passages we may remark the allusion to an overflowing fountain or stream, which breaks over its ordinary limits, and spreads and deepens on every side.

Rom. iii. 7. "If the truth of God hath more *abounded* through my lie unto his glory, why yet am I also judged as a sinner?" In this objection to the doctrine of human responsibility, the truth of God is represented under the image of a perennial and majestic stream, whose depth and force become more visible by means of the obstructions raised against it; which, however formidable in appearance, it surmounts with the utmost ease, in consequence of its own overflowing fulness. This objection—commonly urged on the admitted fact, that the declarations of God in his word touching human depravity, are seen to be true with more abundant evidence in every fresh instance of sin, and especially in the false assumptions of those who deny the divine testimony—is repelled by the apostle, by appealing to its monstrous consequences. The principle of the objection is, that whatever conduct serves, in any way, even by way of contrast, to illustrate the glory of the divine attributes, cannot be criminal, and worthy of punishment. The apostle says, if

such a principle be true (inasmuch as it is certain that the divine perfections will appear more glorious by opposition to human depravity, and the very *lie* of him who denies it, but confirms the *truth* of that God who affirms it,) then that depravity might be justified and indulged to any extent, under the specious pretext of "doing evil that good might come"—an abominable maxim, confounding the very distinction between good and evil, scorning every restraint of virtue, sanctioning every crime, and subverting the moral government of God from its foundation.—The apostle therefore pronounces the final condemnation of such as adopt it to be just.

Rom. v. 20. "Moreover, the law entered that the offence might *abound*." This may be taken either positively, or in relation to our conceptions; since the introduction of clearer light, by the written law, did not only manifest with more distinctness the extent, the power, the criminal nature, pollution, and punishment of sin; but, by encountering the opposition of the human heart, and operating as a test of its sinfulness, did occasion an incalculable increase in the number and aggravations of human transgression. In its light, sin seemed already to have overflowed the whole world, like the waters of the deluge when the fountains of the great deep were broken up; pervading, filling, overflowing every human heart, lip, and life; while new disobedience to its commands, new violations of its restrictions, new excuses, evasions or blasphemous objections to its threatened penalties, continually rising into existence, swelled yet more and more the appalling and apparently endless flood of guilt and ruin.

"But where sin abounded, grace did *much more abound*." Even where the introduction of the written law had charged human guilt with its heaviest aggravations, had so immensely extended men's conceptions of the universality and evil of sin, and proved its power to be beyond the influence of any light, authority, or sanctions of mere law to repress and subdue; *there* the introduction of the gospel unfolded a depth of contrivance, power and compassion in the Divine Mind, fully and abundantly adequate to the exigencies of the case. He, therefore, who receives and relies upon the gospel of Christ, though the very chief of sinners, shall find that the grace of God therein revealed as flowing through the cross, infinitely exceeds his most enlarged conceptions, wants, and desires; that springing from sources not only apparently, but absolutely inexhaustible, even "the unsearchable riches of Christ," it overflows, prevails, and triumphs over all his aggravated guilt, corruption and unworthiness—not only pardoning, but purifying—not only saving from endless ruin, but exalting to endless joy. "That as sin had reigned" under the administration of law "UNTO DEATH," even so under the administration of the gospel, might "grace reign, through righteousness, UNTO ETERNAL LIFE, by Jesus Christ our Lord."

Eph. i. 8. "Wherein he hath *abounded* towards us in all wisdom and prudence." The apostle here suggests to us that God, in the method of dispensing the riches of his grace, has pursued a course in which his prudence and wisdom appear equally conspic-

uous as his unfathomable love—in bestowing his grace on sinners only through a redeeming mediation, lest the law should be dishonored and made of no effect, Rom. 3: 31; in selecting the only fit person to be a mediator between God and man, John 3: 16. 1 Tim. 2: 5; in appointing him his proper work, its several offices, and periods, Gal. 4: 4, 5. Isa. 53: 10—12. Heb. 3: 1, 2. 8: 9—12; in arranging the circumstances of his incarnation, sufferings, and glory, Isa. 42: 1—4. 52: 13—15. John 10: 18. 12: 49, 50. 14: 31. Acts 4: 27, 28; in the time, instruments, and manner of publishing the gospel, Eph. 3: 1—11. 4: 7—19; in the measure and ministers of its success, and the glory of its ultimate issues, 1 Cor. 1: 26—31. 3: 5—9. 2 Cor. 2: 12—16. Gal. 3: 8. 1 John 3: 8. Rev. 11: 15. 20: 1—6. 21: 1—27; and lastly, in ordering all the allotments, advantages, afflictions, and deliverances of individual believers, so as to work out their spiritual and everlasting good. Rom. 8: 28—39. 1 Cor. 3: 21—23. 2 Cor. 4: 15.

1 Cor. 15: 28. “*Always abounding in the work of the Lord.*” The addition of the word “always,” adds to the beautiful idea of this passage the utmost force and magnificence. *This then is the only scriptural measure, that we be continually rising above measure;* not resting in present attainments or usefulness; not satisfied with the standard of our predecessors and contemporaries; but as experience gives facility, skill and pleasure, breaking away from the limits of the past, and seeking a wider sphere of action in the future in the fulness of a heart exuberant with zeal and affection, and “*always overflowing in the work of the Lord.*” Phil. 1: 9—11. 1 Thess. 4: 1. 2 Cor. 9: 8.

## REVIEW.

**CHRISTIAN BAPTISM: AN EXAMINATION OF PROFESSOR STUART'S ESSAY IN THE BIBLICAL REPOSITORY, APRIL, 1833, ON "THE MODE OF BAPTISM."** By *Henry J. Ripley*, Professor of Biblical Literature in the Newton Theological Institution. Boston: *Lincoln, Edmands & Co.*, 1833.—12mo. pp. 154.

It is a cheering fact, that the great controversy respecting Baptism, is rapidly approaching a final decision. The Baptists, beholding, with sorrow, the departure of a large proportion of profess- ed Christians from the plain example and command of the Saviour, and convinced that manifold evils have resulted from this departure, have long protested against it. They have endeavored, by patient suffering, by calm argument, and by consistent practice, to persuade their brethren to reject human traditions, and return to a simple obedience to the will of their common Lord. By the bless-

ing of God, their efforts have been, to a large extent, successful. Multitudes, both of ministers and of private Christians, have renounced infant sprinkling, and have become Baptists. The denomination has spread, in this country, till it embraces within its influence, according to the estimates of Pedobaptist writers themselves, a larger number of persons than any other sect.

In the mean while, the abstract argument has been daily becoming more decidedly favorable to the Baptists. Every improvement in philological learning, every investigation of history, and every geographical discovery, have contributed to confirm the truth of their doctrines. Their opponents have been forced to retreat from one position after another, until nearly every strong hold has been abandoned. In regard to the subjects of baptism, it is now conceded, by Dr. Woods and by Professor Stuart, that there is no express authority in the Scriptures for infant baptism—a concession, which ought, to a Protestant, to settle that question. It is believed, that infant baptism is, in practice, becoming less frequent every year. Few churches, if any, would now venture to subject a member to discipline, who refused to bring his child to the font. The Pedobaptist churches thus concede, that infant baptism is not a religious ordinance; for if it were, how could they permit their members to neglect it?

The article of Professor Stuart, which is examined in the book before us, discusses the mode of baptism. It is long, learned, and to a considerable degree, candid. It may be viewed as the last great effort of the Pedobaptists. It comes from their most able Biblical scholar in this country. It is deliberately published by him, as a full statement of his views and of the results of his investigations. It emanates from the principal Pedobaptist Theological Seminary. It appears in their best periodical work, on Biblical Literature.\* We are entitled, then, to consider this article as the ablest philological defence of infant sprinkling, which our Pedobaptist brethren can offer.

It was, for this reason, as well as on account of the personal reputation of Professor Stuart, entitled to respectful consideration. It was thought, that it deserved a reply; and Professor Ripley was requested, by several of his brethren, to prepare an answer. As Professor of Biblical Literature in our Theological Seminary at Newton, it was obviously his appropriate duty. He has performed the service in a manner which must exceed the highest expectations of his brethren. It does honor to him, and to the Institution. It is, in our view, the most valuable work, on the critical part of the subject, which has yet appeared. It is distinguished by careful investigation, minute accuracy, abundant learning, and a most lovely

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\* We are authorized to place the Biblical Repository among Pedobaptist works. The correspondence between Professor Ripley and the Editor, inserted in the Preface of the book before us, establishes the fact, that the Repository is to be open to articles in defence of infant baptism, and closed against the arguments of the Baptists. The want of a quarterly periodical publication, among ourselves, through which we may speak to the public, is becoming, every day, more apparent.

spirit of Christian kindness. Every Baptist ought to feel it to be a duty to read it, and to aid in its circulation. Though it is in the form of a reply, yet it presents a complete view of the philological argument; and it is so written, that the merely English reader can understand, for the most part, the critical discussion. We congratulate the Baptist community, that this part of the controversy is now finished, so as to leave nothing further to be desired. When the historical view of the subject, and the logical argument, which are now in very competent hands, shall have been published, our works on baptism will be complete.

Though we hope that our readers will obtain and study the book, yet it may be useful to present a brief view of its contents. We can do no more than state the results of Professor Ripley's investigations. For the details, we must refer to the work itself.

The examination follows the order of Professor Stuart's article. The first section is devoted to a consideration of the "Form and Classical use of the word *Baptizo*" (*baptizo*). The word *Baptizo* (*bapto*) is included in this investigation,—both words being considered, by Professor Stuart, as derived from the radical monosyllable *BAH* (*Bap*) the leading and original meaning of which, he says, "seems to have been dipping, plunging, immersing, soaking, or drenching, in some liquid substance."

Professor Stuart admits, that both the words *Baptizo* (*bapto*) and *Baptizo* (*baptizo*) "mean, to dip, plunge, or immerge, into any thing liquid. All lexicographers and critics of any note, are agreed in this." He says, that "the verb *Baptizo* means to plunge or thrust into anything that is solid, but permeable; to plunge in, so as to cover or enclose the thing plunged."

The verb *Baptizo*, moreover, is "employed to convey the meaning to dip out, to dip up, by plunging a vessel into a liquid, and drawing it up." "The word *Baptizo* means to overwhelm, literally and figuratively, in a variety of ways." Professor Stuart produces a great number of quotations from the classics to sustain these meanings.

He shows, moreover, that *Baptizo* signifies to tinge, dye or color; but these operations were performed by an immersion. He thinks, too, that this word sometimes signifies "to smear, to bathe, by the application of liquid to the surface." The instances adduced, however, are shown by Professor Ripley to be figurative, and involving the idea of bathing, immersing.

The conclusion, in reference to classical use, is thus stated, by Professor Ripley, p. 21:

"Confining our view to *Baptizo*, the following are its only meanings as used by classical writers:

1. *To dip, plunge, or immerge into any thing liquid.*
2. *To overwhelm, literally and figuratively."*

Section second contains an examination of the use of these words in the Septuagint and Apocrypha. Here, too, Professor Stuart acknowledges, that the general meaning of both words is, to

plunge, immerse, dip in, overwhelm; and certain cases, where he thinks they mean something else, Professor Ripley shows to be unsupported by facts. His remarks on the case of Judith, chap. 12: 7; on the washing required of the Jew who had touched a dead body, and on the case of Nebuchadnezzar, Daniel 4: 33, are acute and satisfactory. He concludes this section thus, p. 38:

"The meanings, then, of *βαπτίζω* in the Septuagint and the Apocrypha, may be thus stated:

1. *To plunge, immerse, dip in.*
2. *To overwhelm.*
3. *To wash, or cleanse, by bathing the person in water.*

Section third treats of the "meaning of the words, *Βαπτίω*, *Βαπτίζω*, and their derivatives, in the New Testament, when not applied to the rite of baptism."

Professor Stuart ascribes to *Βαπτίω* two meanings. 1. To dip, 2. To dye. The second meaning he sustains by a reference to Rev. 19: 13, where the English version is, "a vesture dipped in blood."

As to *Βαπτίζω*, the first sense ascribed to it, by Professor Stuart, is, "to wash in the literal sense." He refers to Mark 7: 3, 4, and Luke 11: 38. On these passages, Professor Ripley makes an admirable commentary, showing, that according to the terms employed, and to the customs of the Jews, two different usages were employed, in different cases, and that the passage in Mark should read, "The Pharisees . . . except they wash their hands oft, eat not. . . . and when they come from the market, except they immerse, or bathe their hands, they eat not." Other passages, referred to by Professor Stuart, to support the meaning to wash, are shown, by Professor Ripley, to be entirely consistent with the idea of immersion.

Other significations of the word are adduced, which are shown to include the same idea; and Professor Ripley concludes this section, by saying, (p. 63,) that the meanings of *Βαπτίζω* (baptizo) in the New Testament, when not applied to the rite of baptism, are,—

1. *To cleanse, by immersing or bathing in water.*
2. *To overwhelm, to surround, figuratively.*
3. *Most copious participation.*

Section fourth is allotted to a discussion of the question, "Do *Βαπτίζω* and its derivatives, when applied to designate the rite of baptism, necessarily imply that this rite was performed by immersion of the whole person?"

After a series of remarks on various passages, in which Professor Stuart endeavors to excite some doubt respecting the use of the word, he acknowledges, "On the whole, however, the probability seems to be in favor of the idea of *immersion*, when we argue simply from the force of the words or expressions, in themselves considered."

He next proceeds to consider the "circumstances attending baptism" He brings forward some of the old objections, which

Professor Ripley removes with great ease. We wish that we could quote, at large, his examination of Professor Stuart's remarks on John 3: 23, respecting the baptism at Enon. Professor Stuart adopts the notion, that John baptized at Enon, because there were *many streams* there, for the accommodation of the multitudes and of their beasts! We have never seen a more triumphant reply, than that of Professor Ripley to the remarks respecting the phrase "much water." It would scarcely be believed, if the evidence were not before us, that a veteran critic, like Professor Stuart, could deliberately publish such a specimen of interpretation. We must quote a part of Professor Ripley's reply, pp. 64—70:

"The next passage, on which any comments are made, under the head of Circumstances attending Baptism, is John 3: 23: *And John also was baptizing in Enon near to Salim, because there was much water there; and they came and were baptized.*

"The question is," Professor Stuart says, "whether John baptized at Enon near Salim, because the waters were there abundant and deep, so as to afford convenient means of immersion; or whether the writer means merely to say, that John made choice of Enon, because there was an abundant supply of water there for the accommodation of those who visited him for the sake of being baptized, and of hearing the powerful addresses which he made to the Jews. I cannot avoid the belief," he concludes, "that οὐαρα τολλὰ [much water, or many waters] is designed, as Beza says, to designate *many streams* or *rivulets*. John chose a place abounding in these, when he removed from the banks of the Jordan, in order that the multitudes who flocked to him might be accommodated.

"The impression which this verse naturally makes on a reader, is, that John repaired to Enon near to Salim, because it afforded facilities for baptizing. This obvious meaning of the verse is displaced by several writers, and the Evangelist is supposed by them to mean, that John repaired to Enon because the abundant supply of water found there would be very favorable for accommodating his hearers during their attendance upon his preaching. In other words, it was not so much for the convenience of baptizing the proper subjects of baptism, as it was for accomodating the people and their beasts. To this opinion Professor Stuart assents, as is above stated, and he believes that the words, *much water* [literally, *many waters*] were intended to signify *many streams* or *rivulets*. The authority of Beza, "one of the most acute judges of Greek idiom," is introduced as sustaining this meaning of the phrase.

"It is, perhaps, to be lamented, that sacred geography furnishes no testimony in regard to Enon near Salim. The precise situation of these places is now unknown. But without making any conjectures as to the circumstances of John's hearers, or as to the length of time which individuals and companies might have spent in their attendance upon him, and without dwelling on the geographical improbability, that in Palestine or its immediate vicinity, there were many streams so near to each other as this interpretation would imply, the verse itself is sufficiently plain to an unbiassed reader. If the Evangelist meant to say, that John went to this place because it was a remarkably favorable place for baptizing the converts, how could he more plainly have expressed himself?

"An attempt is made to show, from philological considerations, that the words translated *much water* designate, in accordance with Beza's opinion, *many streams*, or *rivulets*. Hence the conclusion is drawn, that "John chose a place abounding in these . . . in order that the multitudes who flocked to

him might be accommodated." If it must be so, then be it so, that instead of the words *much water*, there should be the words *many streams*. How does this affect the statement of the Evangelist? *John was baptizing in Enon near to Salim, because there were MANY STREAMS there; and the people came and were baptized.* Streams and rivulets are certainly very suitable for the administration of baptism.

"But the philological investigation, by which Professor Stuart arrives at the conclusion, that ὕδατα πολλὰ [many waters] means *many streams*, is altogether unsatisfactory. It is by no means an appropriate one. He examines the meaning of ὕδωρ, [literally rendered *water*], and finds reason to believe that it sometimes means *a river*, or *stream*, as well as *water* in general; he also shows that the plural ὕδατα [waters] means *rivers* or *streams*. Then "the natural and primary meaning of πολὺς [πολλὰ] is *many* in opposition to *few*." The result, then, would seem to be, that ὕδατα πολλὰ [many waters] means *many streams* or *rivulets*.

"Now this may seem plausible; but, after all, it is incorrect. All the premises separately taken, are doubtless true; but the conclusion is not true, because the manner of investigation is not adapted to the case in hand. It is the *compound term*, or the phrase ὕδατα πολλὰ [many waters], that ought to be examined, in order to discover whether it should be rendered, as Beza directs, *many streams*. There needs be no discussion about the meaning of the word ὕδατα [waters] separately taken, or of πολλὰ [many] separately taken. It is the *phrase*, which philology should investigate. Now all the numerous passages which Professor Stuart brings forward to illustrate the idiom of the language, are really inappropriate, with the exception only of Rev. 1: 15. 14: 2. 17: 1, 15. 19: 6. All the rest might have been spared. It may also be mentioned, that Matt. 17: 15, to which reference is made as containing the word ὕδατα, does not contain it. This oversight, however, may perhaps be accounted for, from the circumstance that the parallel passage in Mark does contain the word.

"As to the explication of the phrase ὕδατα πολλὰ [*many waters* or *much water*], there are two considerations to which regard should be paid.

"1. It is a phrase peculiar, in the New Testament, to John; and it occurs sufficiently often in his writings to enable one to form a correct opinion of its meaning. We need not then go beyond the writings of John, in the New Testament, to obtain the materials of information. Examine Rev. 1: 15. 14: 2. 19: 6. It is perfectly obvious, that, in these passages, the sacred writer had in mind an abundant mass of water, agitated by storms, and roaring as the voice of thunder. But, it is said, the "waves of the sea are successive, and (so to speak) different and broken masses of water; not one continuous mass, deep and abundant. .... It is the movement, the division, the succession, and the motion which form the ground of this idea." Is this, I ask, a natural and probable representation? Who can believe, that the sacred writer indulged in such a refining of thought? It is not the language of a metaphysical writer, but of one whose loftiness of conception and ardor of thought could not be detained by such minute refining. It was an abundant mass of water "into" thundering "tempest wrought," that the writer employed to express what he had heard.

"The same phrase occurs in Rev. 17: 1, 15. Here, too, the idea of abundant water happily agrees with the context. The idea of streams and rivers is utterly inappropriate. The city of Rome is here spoken of, with special reference to its widely extended dominion, and its connection with all the kingdoms of the then known world. In order to place before his readers Rome thus connected with all nations, and sending through them all a corrupting and destructive influence, the writer describes it as a wealthy and luxurious city, situated upon, or near the sea, and possessing

every facility for commercial intercourse. The city, thus situated, is represented to the reader, according to frequent Scriptural usage, as a female. Not that Rome actually was in the immediate vicinity of any great body of water: it is the image, a flourishing city favorably situated for intercourse with the nations, to which we must direct our attention. And in order to convey to the mind an idea of a magnificent and luxurious city, spreading its ruinous influence through the known world, what image so appropriate, as that of a great commercial mart which would attract the kings of the earth and the inhabiteres of the earth? In this view, the *many waters*, as meaning *a sea*, are remarkably suitable. Whether the image presented to the mind, if *many waters* mean *many streams or rivers*, be a natural and appropriate one, may be determined by embodying before the mind's eye the representation thus furnished, namely, a woman sitting on "many streams or rivers of water."

"In all the places, then, of the New Testament, which furnish examples of this phrase, *many rivulets* would not answer the writer's purpose as a translation of the phrase; but obviously he had in mind *abundant masses of water*.

"I might here take leave of the phrase; but there is a second consideration in regard to it which I will present, from a desire that a full view of this case may be exhibited.

"2. The style of John is peculiarly Hebraistic; and the phrase *וְמַיִם מְאֻלָּא* [many waters] is to be ranked among his Hebraisms. The usage of the Septuagint, then, and the corresponding phrase in Hebrew, will contribute to a satisfactory explanation. In the Hebrew Bible, the word translated *water* is not used in the singular number; a literal translation of the word would be always *waters*; and when the idea of abundant water, or of large masses of water, is to be expressed, the adjective employed corresponds to the noun in being of the plural number. The phrase *וְמַיִם מְאֻלָּא* [many waters] is of frequent occurrence, and is literally translated in the Septuagint by the phrase *υδατά πολλά* [many waters]. This Greek phrase is accordingly found in various passages of the Septuagint version. An examination of the Septuagint with reference to this phrase, furnishes the following results. In 2 Sam. 22: 17. Ps. 18: 16. Ps. 29: 3. 32: 6. 77: 19. 93: 4. 107: 23. 144: 7, the phrase occurs, and in not one of these places does the idea of "many rivulets" correspond to the connection; but clearly the idea is expressed of *abundant water*, and in all, except Ps. 29: 3, is the idea also contained of *overflowing water*. In Jer. 51: 13 [Sep. 28: 13, Heb. 51: 50], it again occurs, where it manifestly means the Euphrates, together, probably, with the lakes and canals formed from the Euphrates in the vicinity of Babylon.

"Such is the Septuagint use of this phrase; a use to which the Evangelist was accustomed, and by which he was guided. There is, then, only this one instance, in Jeremiah, in which there is even a remote resemblance to Beza's rendering of the phrase. Remote this may well be called, even if it were not the Euphrates by itself considered, rather than as connected with the lakes and canals, that was occupying the writer's mind.

"There is one passage, which might suggest to some the idea that there were, properly speaking, *rivers* in the immediate vicinity of Babylon. It is Ps. 137: 1, *By the rivers of Babylon, there we sat down*. To those who are acquainted with the geography of that region, this presents no difficulty. By the word *rivers*, the canals fed by the Euphrates are meant.

"The general usage of the Septuagint is manifest. I need not say, to what conclusion this usage compels us in translating the phrase *וְמַיִם מְאֻלָּא* [many waters], as used by a writer so Hebraistic as John. *Much or abundant water*, is a faithful translation; while the phrase *many rivulets or streams*, would do violence to general usage."

The remarks of Professor Ripley on the objections drawn from the case of Philip and the Eunuch, from Rom. 6: 1—11, from Acts 2: 10: 47, 16: 33, 22: 16. 1 Cor. 10: 2, are excellent and satisfactory. He thus states the result, pp. 102—4:

"Thus closes the discussion concerning the circumstances attending the administration of baptism, as related in the New Testament, and concerning the references to baptism. The conclusion, which Professor Stuart thinks justified, is, that the mode of the ordinance is not determined by the sacred writers. While he concedes, that none of the circumstances related, or implied, absolutely determine that immersion was not practised, yet he has a "*persuasion*" that some of the circumstances "render it improbable that immersion was always practised;" and considers "it as quite plain, that none of the circumstantial evidence thus far, proves immersion to have been exclusively the mode of Christian baptism."\*

"That such would be his conclusion, every one might anticipate from his statements concerning the meanings of the verb translated *baptize*, and from the manner in which he disposes of the apostle's reasoning in the sixth chapter of the epistle to the Romans. But if he has erroneously stated the meanings of *βαπτίζω* [baptizo]. and if his manner of treating the passage just mentioned is incorrect, then there is required a different conclusion. Besides, it is not reasonable to demand, that all the circumstantial evidence should, by itself considered, *prove* immersion to have been exclusively practised. It is enough, if that evidence does not lead the mind clearly to any other act, if it is in perfect accordance with immersion, and if it thus coincides with the proper meaning of the word used to express the ordinance.

"I may ask, then, in view of the examination to which his positions have been subjected, what is the real state of the case? It is this. The word, which expresses the Christian ordinance, employed in its proper meaning, has a certain sense; in all the places, in which this word occurs, there is nothing which plainly requires us to lose sight of this sense; in all the places, in which the administration of the rite is mentioned, there is nothing which requires us to depart from this sense; in certain passages, the sacred writer has connected the mention of baptism with such a descriptive word, and has connected such instruction with baptism, as to show that this proper, ordinary meaning of the word was present to his mind. What conclusion, now, ought we to draw? If the mode of the Christian ordinance, as represented in the *New Testament*, be not determined, on what *mere philological* conclusion can we, without hesitation, depend? May I not say, let not the apostolic practice, as to baptism, considered as a mere *philological* question, that is, considered merely with reference to the language employed, be treated as "without form and void." If it must be regarded as an undefined thing, subject to the prejudice, the convenience, the caprice of any one and every one, let this view be exhibited; not as furnished by philology, but as proceeding from an entirely different source, and resting on considerations aside from the usage of language."

The subject of Jewish Proselyte Baptism is next considered. It is admitted, by Professor Stuart, that this "baptism was practised at, or not long after the time, when the second temple was destroyed." He says, further, "it is on all hands conceded, that so far as the testimony of the Rabbins can decide such a point, the baptism of proselytes among the Jews, was by *immersion*."<sup>†</sup>

\* P. 337.

† Biblical Repository, for April, 1833, p. 354.

The next subject of inquiry is, “the mode of baptism in the early Christian churches.” On this point, Professor Stuart admits, that “the passages which refer to immersion are so numerous in the Fathers, that it would take a little volume merely to recite them.” He quotes Augusti, as saying, “It is a thing made out,” viz. the ancient practice of immersion. Professor Stuart adds, “So, indeed, all the writers who have thoroughly investigated the subject conclude. I know of no one usage of ancient times, which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man, who examines the subject, to deny this.”\* Instances of exception occurred, but they were cases of extreme sickness or danger, in which affusion was practised.

Professor Stuart says, “For myself, I cheerfully admit, that *Baptizō*, in the New Testament, when applied to the rite of baptism, does, in all probability, involve the idea, that this rite was usually performed by immersion, but not always. I say *usually*, and not *always*, for to say more than this, the tenor of some of the narrations, particularly in Acts 10: 47, 48. 16: 32, 33, and 2: 41, seems to me to forbid. I cannot read these examples, without a distinct conviction, that *immersion* was not practised on these occasions, but *washing* or *affusion*.†

Yet the passages, here referred to, are proved by Professor Ripley to be entirely consistent with the idea, that immersion was practised. Since, then, Professor Stuart admits that the usual practice was immersion, and since he cannot prove, that in any passage of the New Testament, referring to baptism, any thing else than immersion was practised,—we hold, that every principle of fair interpretation requires him to explain the doubtful passages by those which are clear; to extend the usual meaning of the word to every passage in which that word occurs, unless there is something in the circumstances which undeniably demands a different interpretation.

We may, then, ask, are not the Baptists entitled to consider the argument as settled? After Professor Stuart has shown, by a multitude of examples, that the Greek word denoting baptism, is, in classic authors, used to signify immersion, and that “all lexicographers and critics of any note are agreed in this;” after admitting, that in the Septuagint and in the New Testament, the word is clearly, if not uniformly used, to signify immersion; after confessing, that the practice of the church, for many centuries, was immersion, and that the Greek church continue to practise it to the present day; and after having failed to produce a single passage in any author, classical or sacred, in which the word plainly and undeniably means something else than immersion; we ask, if Professor Stuart is authorized, as a critic and a Christian, to express a doubt, whether, after all, sprinkling was not sometimes practised? If the meaning of *Baptizō* is not now determined, what word, in the whole compass of language, can be conclusively defined? Is there any other

\* Bib. Rep. p. 359.

† Bib. Rep. p. 362.

theological term in the Bible, the meaning of which is more clear? Is there stronger evidence for the doctrine of the trinity, or the atonement, or the new birth, than there is, for the practice of immersion, as the only Christian baptism? We speak not of the relative importance of these subjects, but of the authority by which they claim our belief and obedience.

We hear, then, with astonishment, the question of Professor Stuart, “*Is any particular mode of applying water in baptism essential to the performance of the rite?*” What? after saying, “For myself, I cheerfully admit, that *Baptizō*, in the New Testament, when applied to the rite of baptism, does, in all probability, involve the idea, that this rite was *usually* performed by immersion,”—is it not astonishing to hear, from so learned and good a man as Professor Stuart, the question, whether any particular mode of applying water is essential to the rite? If the Saviour really meant to command *immersion*, is it not necessary? If there is only a strong “probability,” that this was his meaning, is it not the duty of his disciples to practise it? Would not supreme love to Christ make us anxious to do his will with the utmost exactness; and if certainty were not attainable, to perform that which was *most probably* his command? Does it become his followers to seize upon doubts, and grasp at shadows, to justify them in continuing a practice, which they cannot prove to be consistent with his will, and in refusing obedience to a rite, which they acknowledge, is, undoubtedly, if not exclusively, in accordance with that will? And we solemnly ask our Pedobaptist brethren, if they are not really responsible for the continuance of the contest about baptism? They insist that it is a controversy about mere forms. Why, then, do they contend for their form? They admit, that immersion is baptism. Why not, then, practise it, and terminate the dispute? Who are they who “break the church in pieces by contending for rites and forms?” They, who, with “all probability” on their side, conscientiously believe, that immersion is the only scriptural baptism, and who cannot, therefore, practise any thing else; or those who, while they maintain that the form is of no consequence, pertinaciously adhere to a practice, which they cannot sustain by the word of God?

But Professor Stuart does not rely on philology alone, to sustain infant sprinkling. He argues, that the mode of baptism is not essential, because it “is *merely external*.” But if the Saviour meant that this external rite should be performed in a certain way, is not *obedience* a duty? Besides, we deny that this, or any other religious practice, is “merely external.” The act is an external manifestation of the inward feelings; and unless those feelings are right, the act is unavailing. But can the feelings be right, while the individual wilfully neglects that particular method of expressing them, which God has prescribed?

Professor Stuart says, that “God is a Spirit,” and, therefore, “requires the homage of our spirits. All else is nothing, while this is withheld; and when this is given, all else is *circumstance*, not

essence." But what is the homage of our spirits? Is it not love and obedience? "This is the love of God, that we keep his commandments." If he has prescribed an *external* duty, are we at liberty to neglect it, on the ground, that God is a Spirit, and requires the homage of our spirits? This was as true under the Mosaic economy as it is now, but was the Jew allowed to omit any one of the prescribed ceremonies? Though the Christian dispensation is more spiritual, yet it does not dispense with external forms; and surely Christians are not under less obligation than the Jew to obey, with implicit submission, all the will of God.

The tendency of this argument of Professor Stuart is, to remove from Christianity every thing which is external. If the principle be followed out, it will lead to Quakerism. What is the need, to Christians, of ministers, and churches, and public prayer? Why practise baptism at all? Why celebrate the Lord's Supper? God is a Spirit. Professor Stuart is not, surely, prepared for these results. But where will he fix the limit? At what point does the "merely external" part of the Christian religion become essential?

We have not space to take particular notice of the excellent remarks of Professor Ripley, on the importance of an adherence to the primitive rite, and on various other topics which are brought into view in the fifth section. He speaks with mildness, yet with firm rebuke, of some remarks of Professor Stuart, which have an unkind bearing on the Baptists. Professor Stuart indirectly, yet intelligibly, accuses them of sectarianism, of barring up their communion table, and of being "ready to break the church in pieces, by contending for rites and forms." We are sorry to hear such language. We regret to find Professor Stuart speaking of the whole discussion about baptism, as if it were almost a waste of time, very much in the same tone as that in which Mr. Norton apologizes for discussing the doctrine of the Trinity, as too obsolete and exploded to be worthy of attention by liberal and enlightened minds.

We must say, that we do not think Professor Stuart justified, after the concessions which he has made, in representing the Baptists as contending about forms. They appeal to the Bible. They insist on the great Protestant principle, that the Bible alone is the rule of faith and practice. They maintain, that our only inquiry should be, *What does the Bible teach?* and that, having ascertained its meaning, by all the methods of interpretation in our power, we must obey it with alacrity and steadiness. They are amazed, that Professor Stuart, the great champion of Biblical learning, who has written so much and so well on the principles of interpretation, now admits, that the word signifying baptism "in all probability, involves the idea, that the rite was usually performed by immersion," and yet insists, that sprinkling will suffice,—that God is a Spirit, and that external forms are mere costume, not essence. If so, let us close our Theological Seminaries, and shut our books. Of what use is Biblical criticism, if, after we have come, "in all probability," to the "usual" meaning of a word,

we are at liberty to substitute some other meaning, and, forsaking philology, apologize for our conduct by saying that God is a Spirit?

We are very confident, that this mode of reasoning will not satisfy the great mass of serious Christians. The members of Pedobaptist churches, generally, practise infant sprinkling, because they believe that the Bible authorizes or requires it. Let them be told, by Dr. Woods and Professor Stuart, that there are no "commands or plain and certain examples in the New Testament relative to" infant baptism;\* and that baptism was, "in all probability, usually performed by immersion,"—and multitudes of plain, honest lovers of the Saviour would say, "If so, we must be Baptists. We only wish to know our Redeemer's will, and since there is so much probability that he meant by baptism, the immersion of believers only, we must obey what seems to be his will." An example of this kind has come within our own knowledge. A pious Pedobaptist, alluding to what Professor Stuart has admitted respecting the meaning of the word relating to baptism, said, that if Professor Stuart really believes this, he is wrong in retaining infant sprinkling.

We said, at the beginning of this article, that the controversy about baptism is approaching its termination. We fully believe it. We predict, that before many years shall have elapsed, all Christians will be obliged to become Baptists, or to act on the suggestion of Professor Stuart, that God is a Spirit, and reject baptism and the Lord's Supper altogether. We cannot see how any other result can ensue. We rejoice in the prospect, that this protracted dispute will be settled, and that true believers will at last stand together on the sure ground of truth. We believe, that the struggle with Popery and Infidelity, which appears to be approaching, cannot be waged, except on Baptist principles. We believe, that infant sprinkling is a hindrance to the progress of pure and undefiled religion; and that the real Christians who practise it would, if relieved from this incumbrance, renew their strength, and spring forward with vastly accelerated speed, in the glorious enterprise of subduing the world to the obedience of faith.

Let Baptists be encouraged, then, to persevere. They have seen the great cause of religious liberty, for which they have so nobly contended and suffered, at length triumph. They will yet witness a similar victory of their principles over all human traditions. The Lord make us all more humble, more pious, more worthy to serve him, and better prepared for the general assembly of the saints, where no error shall interrupt their harmony.

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\* Bib. Rep. p. 385.

# MISSIONARY REGISTER.

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Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

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## Burmah.

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### REV. MR. MASON'S JOURNAL.

TAVOY.

(Continued from page 45.)

Our last extracts from this Journal left Mr. Mason in the city of Tavoy, lamenting the extreme insensibility of the Boodhist Priests. In the present extract, we find him again visiting the Karen villages in the Province of Tavoy, and, notwithstanding all obstacles, rejoicing in the success of the gospel among that interesting people.

#### *Conversations with the Natives.*

Nov. 26. Pyan-creek. The Sabbath overtook me here, and, of course, I did not choose to travel, although not where I had intended to have spent the day. After worship in the morning, I walked round the village in search of those who were not disposed to come. Finding some women cooking under the trees, I asked one where she expected to go after death, 'Oh,' she replied, 'I shall be put into the ground yonder,' pointing to the place of funeral obsequies.

Where, I continued, will your soul go? She replied, with an idiot smile, 'I am a woman, and know nothing about that.' After spending some time with these people, who seemed interested with the simple truths of the gospel, I passed on to another

party of men and women, who appeared to have read our tracts as they testified, 'Yes,' that is, we know what your books say. At a third place where we stopped, we met with a man that was unable to read, and who really seemed in some measure sensible of his sins, and expressed an ardent wish to discover the way to avoid hell; but the idea of an atonement, was a thought wholly new to him, and one which he appeared to think, 'too good to be true.'

#### *The wonderful Banyan Tree.*

29. Observing several priests and others reading under the canopy where a dead priest lay in state, I went up and found the subject was the wonderful Banyan tree, in the centre of India.

I took occasion to say, that many persons had travelled all over India without ever being able to find it. 'Oh,' said one, 'they were unworthy persons, and the tree is invisible to the unworthy; but persons that ought to see the tree, find it; and that you, Sir, may be fully convinced, take this writing;' handing me a roll of paper, 'here, Sir, you will find an account of two deserving men, who found the tree, and their description of it.' The old man seemed to think that his writing would dissipate my doubts at once. I took his paper and promised to read it, thinking, that by these means, he might be induced to read

mine: treating their legends with contempt, fables as they are, does nothing towards winning them to the truth.

#### *Examinations and Baptisms.*

*Dec. 3. Tha-boo village.* It is delightful as spring after a long winter, to find myself among these disciples of Jesus, ignorant as they are, and feebly as they may walk. Here are three houses peopled by Christians, and a fourth near, in which lives one that would fain be admitted among their number, but whose whole character is such as would not justify me in admitting him to baptism. The labors of the day have been fatiguing to me, it is true, but pleasant as fatiguing. After morning worship, we examined and received six candidates for baptism, setting aside two or three others. One of the candidates was a widow, who had left the family of her ungodly relatives where she dwelt, because she could not worship God in peace. Another was one of Mrs. Mason's pupils the past season, in the city, and whose conduct had been irreproachable. One, on being asked what sins she had committed, replied, 'I have worshipped the earth, fire, demons, pagodas, images, and have sinned with every member of my body.' 'That's enough,' said Ko Thah-byu, interrupting her. All gave satisfactory evidence of having been born again. Shortly before sunset, I baptized the six that had been received, in a neighboring stream, administered the Lord's Supper in the evening, and have just closed the labors of the day by the solemnization of a marriage.

#### *Effects of Christianity.*

*4. That-creek village.* This is the second of the two villages west of the mountains inhabited by Christians. Here I found a large zayat, that was built for my reception last year, and the old woman, whom I baptized when in the jungle with brother Boardman, soon came tottering over to see me. Religion seemed the only subject of interest to her. 'I think of God,' she said, 'continually, and of dwelling in his presence'

forever; and, in relation to her frequent infirmities, she remarked, 'I wish the Lord's will to be done; I have no desire to follow my own will.' After worship this evening, as the whole village was seated around me, I asked, do you not have quarrelling and scolding among you now sometimes? They replied in the negative; and the head man, who is a notorious drunkard, spake up, 'No Sir, there is no trouble with those that have been baptized.'

#### *Encouraging Visit.*

*7. Tavoy.* This afternoon ten persons, male and female, arrived from a village two day's journey to the south. They are the persons of whom Moun Tset-kyu spake; they represent themselves as having, for the last six months, abandoned all their former bad habits, and have neither made nor drank spirits throughout the last 'rains.' One of the number can read, and he conducts worship on the Sabbath, which the whole village regularly observe, by ceasing from their usual occupations, and assembling for the worship of God.

The reader was educated in a Burman kyoung, and understands considerable of Burman books. They say he reads on the Sabbath; and he observed, 'I explain in Karen what I understand; what I do not understand, I pass over.' He answered several questions on the Scripture, very sensibly; and is, on the whole, an interesting individual. I have seen him in the city before, but he never seemed interested in the truth as now. One old man in the company is quite lame, and exhausted with his journey; indeed, his age and infirmities would have been a sufficient excuse for his staying at home; but he remarked, 'I felt so anxious, I must come.' The females were never in the city before. These things are the more interesting, from the fact, that, in the region from which they come, there are no Christians, excepting Moun Tset-kyu, at a day's journey distant, and the Karens are most numerous in that direction. I promised to make them a visit ere long, when I shall be better able

to ascertain particulars concerning them.

*English Chapel at Tavoy.*

8. Sergeant Beaumont called to inform me that himself and a few others had bought a small teak house for a chapel, which would be fitted up for religious worship in eight or ten days, requesting me to preach Sabbath after next. I had intended to spend that Sabbath over the mountains; but, in compliance with his request, shall defer my journey a few days.

*Karen Sabbath Schools.*

10. *Khat creek village.* Agreeably with my promise to these Christians, when here a few days ago, I have been spending the Sabbath here with Mrs. Mason, and administering the Lord's Supper.

We have had a delightful season with about twenty of these sons of the forest, several having come over from the other village. One great object I have before me, is to see that *all* the children of the Christians, at least, are taught to read their own language. Such are the habits of the people, that the only practicable way in which this can be accomplished, is by the Sabbath school system, and this I hope to introduce into every Christian village. I made a little experiment here. Seven individuals, who could read a little Burman, but who had never seen a syllable in their own language before, learned the lesson I had prepared, consisting of a few questions and answers from the catechism, perfectly, in a couple of hours; spelling each syllable, and recognizing each character with ease. The eighth, who completed my class, was a girl of the east side of the mountains, who read the lesson at once. She obtained her knowledge from a younger sister, who had been taught in Mrs. Mason's school.

*Interesting acknowledgment.*

15. *Tavoy.* It would seem some progress towards truth, for man to see the inconsistency of the erroneous systems in which they trust, as they often do. The principal priest of a

kyoung, in which I spent an hour, laughing at the absurdities of Boodhism, observed, 'It may be compared to the rainy season. Sometimes the wind blows a tempest, and it is cool; sometimes it is calm, and the sun shines out burning hot; sometimes it rains, and sometimes it is fair. Such is the religion of Gaudama;' meaning, that it is full of contradictions. 'Nevertheless,' he added, after a pause, 'I should not dare to give up this yellow garment, and worship the eternal God. I have been educated in this religion, and understand it well; you have been educated in yours, and are well versed in that; but I should not be, and were I to abandon the religion of my ancestors, I might reasonably expect a fate similar to Moung Bo's, (a) who, knowing neither his own religion, nor yours, has become an outcast.'

During the conversation, he remarked, 'There are some appearances that your religion, as you say, will ultimately be adopted, and Gaudama's abandoned. I have lately heard from Burmah, that a number of priests have left their kyoungs and gone to trading, while others are marrying, and in various ways transgressing the rules of our order.'

*Additional Baptisms, in 1832.*

N. B. I had marked several additional extracts to be copied; but from the length of what is already written, conclude to omit them; merely remarking, that on the 18th, I went over the mountain, into the eastern jungle, where the remainder of the year was spent, and where, on the 30th, I baptized *thirteen* individuals.

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LATER JOURNAL OF MR. MASON.

From January to March, 1833.

ENGLISH DEPARTMENT.

March 31, 1833. *Tavoy.* In the English chapel, when at home, I have regularly preached once on the Sab-

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(a) The Tavoy man that bro. Boardman baptized; and who, since his exclusion from the church, has gone to Siam with a company of Bengal jugglers.

bath. One individual has offered himself for baptism, but the detachment with which he is connected, being in daily expectation of returning to Maulmein, baptism for obvious reasons has not been administered. I have had the pleasure to marry two of my congregation to Burman women, with whom they had been living contrary to the laws of Christianity, six or eight years. One of these men is zealously engaged in promoting temperance, the observance of the Sabbath, and other worthy objects. Notwithstanding he does not entertain a hope of having experienced the new birth, he maintains family worship, and has instituted a weekly prayer meeting at his house; resolving like the penitent of old,—

‘If I perish, I will pray,  
And perish only there.’

*Effects of reading a Temperance Report.*

On receiving the last Report of the American Temperance Society, I read it to Captain Barnes, that commanded the troops here, and who had told me, a few days before, that, to keep his men as sober as possible, he had adopted the expedient of paying them daily. The Temperance proceedings met with his cordial approbation; but his immediate recall to Maulmein deprived us of the assistance which his influence, as commander, gave him. I next put it in the hands of the contractor of the Ordnance Department. He had been in habits of *temperate drinking*; but, on reading the Report, he resolved to abandon the use of ardent spirit altogether.

It next went to the overseer of the Commissariat department, who had a bottle and a half of brandy in the house; but, on reading the pamphlet, he poured it out into the street. A private soldier, who, although of sober habits, usually drank his rations, since reading the Report, drinks them no longer. The book is now on board the steamer, and I trust its usefulness is not yet ended. I regret not being furnished with the Temperance Recorder; for, although we cannot do great things among fifty

persons, (the aggregate amount of Europeans at the station) yet, with the blessing of God, we may do a little good. To make the most of that little, we need the same variety of means as among a larger population.

BURMAN DEPARTMENT.

When in the city, I frequently walk out in search of opportunities for religious conversation with the natives. Sometimes I obtain a little audience under a tree; sometimes, I address a few persons lounging in a zayat; and often I introduce myself into the houses. Little or no success, however, appears to attend me. The following brief notice affords a specimen of the people and their doctrine.

Finding some men engaged in building a car, in which to draw a priest that was shortly to be burnt, ‘What advantage,’ I asked, ‘do you expect to derive from building that car?’ ‘The reward promised to making offerings,’ was the reply. ‘If a man make an offering, with a heart filled with lust, anger, and other evil passions, will he obtain any reward for his offering?’ ‘No, sir.’ ‘Do we not all bring such hearts with us into the world?’ ‘Yes, sir.’ ‘And how are we to obtain the change of heart necessary to make our offerings acceptable?’ After a pause, he answered, ‘By making offerings.’ They saw some inconsistency in this, and I endeavored to show them ‘a more excellent way,’ but they manifested little interest. Conversing with a man on the inutility of praying to a god whom they believed to be destitute of both body and soul, he admitted that such a being could not afford them the assistance for which they prayed; but added, ‘the advantages of prayer, and other religious duties, lay in the practices themselves: they, in the nature of things, carry with them their own reward.’ He continued, ‘I have read your books, and often think of the Christian religion, with an inclination to believe it; but I as often revert to my own again.’ On another occasion, passing a house where a Burman book was reading, I stepped in

and found an old man whom I had often met on the Burman worship days, at the pagoda. On asking, 'What evidence have you that the book is the work of Gaudama?' He replied, 'Tradition.' 'Precisely the same evidence,' I observed, 'that the Chinese, Hindoo, and other nations can bring for the authenticity of their books; yet you believe them to be fables.' 'Why, sir,' he continued, 'there is no doubt but there was only one religion at first, and all others are corruptions of that one.' 'Very true,' said I, 'and here it is,' reading from a tract in my hand, 'From the beginning of the world, God's command is, *Make no graven image, nor any likeness of any thing in heaven above, or in the earth beneath, or in the waters under the earth. Bow not down to them, nor worship them.*' Ah, then,' he remarked, our religions differ. There is much, however, in your religion that is very good. All that it says of the indulgence of evil dispositions, and bad passions, is excellent.' I meet with multitudes like this old man, who know how to *approve* of holy affections, but none who *possess* them. The Burman women, wives of the two Europeans mentioned as married above, attend regularly to the preaching of the gospel, and apparently possess inquiring minds.

#### KAREN DEPARTMENT.

At the commencement of the year, I was at Kwa-tha, east of the mountains; but circumstances soon required me to return to the city, where I remained until the last day of January, when I again started into the jungle. The following notices are extracted from my journal of the journey:—

Jan. 31. *Pa-ga-ya.* Meeting some Karen, to-day, coming into town with elephant teeth, I addressed the leading man—'Well, what god do you worship?' 'None, sir.' 'You are afraid of the demons, are you not?' 'No,' (with a laugh.) 'Can you read?' 'A little.' 'Have you seen the books concerning the true God?' 'Yes, sir.' 'Well, what do you think of the doctrine they contain?' 'I think it very good.' 'If the doctrine be good, then you must

receive it, and live accordingly. 'Very true,' he replied, and passed on. Such is the confession that our enemies make to the truth; yet their hearts are so opposed to it, that they will not show me common hospitality. My lodgings to night are in the open air, at the door of a comfortable dwelling, where, without inconvenience, I might be accommodated with a shelter. These things, however, are to be expected. 'If they have called the master of the house, Beelzebub, how much more they of his household.'

Feb. 1. *Wa-gung.* Here are three Karen houses; but I find the people would willingly dispense with my visit, all leaving the house into which they had admitted me without objection. Just as I was lying down to sleep, three Karen came up from some neighboring houses; the principal one bringing a fowl, by way of introduction. On asking him what he worshipped, he replied, 'I formerly worshipped Gaudama.' 'There is no advantage,' I observed, 'to be obtained by worshipping Gaudama; is there?' 'Why, no, sir; that is true enough, there is not.' 'And what religion are you disposed to receive now?' 'I am a son of the forest,' he answered, 'and do not know exactly what I ought to believe.' He listened attentively to all that was said; but, I suspect, with more hypocrisy than faith. This neighborhood is one of Satan's bulwarks.

#### Baptisms at Mata-myu.

I remained at Mata-myu, in the forks of the Tenasserim, until the close of February. The preaching, which was sustained every evening, had an attendance of from twenty to forty hearers; and, on the Sabbath, usually about a hundred. Here, on the 24th of February, I had the pleasure to baptize ten persons, six men and four women. After engaging several Karen to accompany me, I left this place on the day following, with a view of immediately visiting some Karen settlements on the south and west of the mountains, but was unavoidably detained in the city, until the 11th of March. I extract the

following notices from my journal of this tour:—

*March 11. Tsaw-pya.* We reached here before sunset, and after taking our meal, a part of the Karens proposed going to spend the night at a Karen village near. Of course, consent was readily given, but they have just come back, saying, the people will not let them stay. No sooner was the subject of Christianity introduced, than ‘they prayed them to depart out of their coasts,’ saying, ‘*Thwa-ba, thwa-ba*,’ ‘Please to go, please to go.’

*Applications for baptism.*

13. *Toung byuk-ga*, or *Ya-byu*. This is the village from which several persons came to the city, requesting baptism, some two or three months ago, and I found a comfortable zayat awaiting my expected visit, with most of the villagers, to give me a welcome reception and unfeigned attention to the gospel. The head man professes, when I speak to him, to be a believer; but I find he has beat his son for becoming a Christian,—what I fear the poor boy never yet was. We have had worship twice to-day, and seven persons are anxious to receive baptism; but I have doubts in respect to the propriety of administering the ordinance to them now, and have therefore deferred the examination of the candidates to a future period. One of the females had a son dangerously ill, and her neighbours urged her to appease the wrath of the demons, by saying, ‘If you do not make offerings to the demons, your son will die.’ ‘Then let him die,’ she replied, ‘I had rather he should die, than make any such offerings.’ An elderly man, whose conduct and disposition now exhibits a striking contrast with his former life, appears to have met with a great change; but, among the others, are several whose piety, to say the least, is of a questionable character.

*Superiority of Christianity.*

16. *Kyouk-toung*. To-morrow being Sabbath, and beyond this vil-

lage, inhabitants being a day and a half travel distant, we stopped early to-day. The people here are strangely in fear of the phantoms that their imaginations create around them. I carry with me a small Burman bell, which is a plate of bell metal, beat with a muffled wooden hammer. This is always rung at evening to assemble the people to worship, and I learned that some who attended to-night, requested the native Christians not to ring it again; ‘for,’ said they, ‘the spirit of Kyout-toung (a remarkable mountain near) will hear. He knows the sound of a bell, and will come among us.’

17. The Karens, so far as I am acquainted with them, are the most thorough-going atheists of any people with whom I have yet met. They have not the least conception of any thing beyond the present existence. I asked several persons who attended worship to-day, ‘what advantage is derived from the worship of demons? Notwithstanding the offerings you make them, sickness, poverty and death, are at least as common among you, as among those that deny their existence.’ To this they could make no reply. They acknowledged no advantage was expected from these offerings in the next world, and professed themselves altogether ignorant of any thing beyond the grave. Christianity, in providing a way by which sins can be forgiven, they saw was superior to any other religion, *if true*; ‘for,’ said they, ‘we know of no way by which our sins can be forgiven.’ As usual, I had occasion to administer medicine among them; but was prevented from doing all the good I might have done in this way, for the want of suitable drugs.

On the 18th we passed over the mountains, and, descending Ben creek on the bamboo rafts, we made retreat through the eastern settlements to town again, where we arrived on the 30th, without meeting with any thing that would diversify the observations already made on this and preceding journeys.

FRANCIS MASON.

## MR. BENNETT'S JOURNAL.

*Maulmein, April 6, 1833.*

Rev. and dear Sir,

As Mr. Judson left this, for the Karen jungle on the 18th January—I suppose no one here will journalize for you, the events from that period to this; and though there has little transpired, which will interest our friends at home, yet I will in a few words relate what pertains to the natives, and native church.

Jan. 18. Mr. Judson left us to-day for the Karen wilderness, where we hope and trust, he will be enabled to sow some of the good seed of the kingdom, in hearts prepared from above, and that the fruit will be abundant.

Jan. 20. Lord's day—About 50 present at worship. Moung Dway a native assistant preached, and was heard with attention.

Feb. 1. Several old venerable grey-headed Karens are here, from the wilderness, to whom Ko-thah Byoo, who has just returned from Tavoy, has been communicating the precious truths of the Gospel. Their sands are almost run, and they have spent their lives in ignorance of the one living and true God; possibly at the eleventh hour of their existence, they may be brought into the precious fold of the Redeemer. An old grey-headed woman, a relative of his wife, has taken refuge with him from the persecuting spirit of her other relatives, who seem to feel, that the old woman is only a trouble to them, she being near 80 years of age, and unable to do any thing for her own support. Thus too many are treated in the land of cruelty and idolatry. The old lady listens to the good news of salvation, and seems to feel a veneration for the truth. There is some reason to hope that she will yet become one of the few, who profess to follow Jesus, in the hope of a glorious resurrection.

Jan. 27. Lord's Day—Native worship as usual. In the evening heard Mr. Simons in the English chapel. During the sermon there was a slight shock of an earthquake, the wall-

sheds rattled, and the house trembled.

Feb. 5. A priest called to-day from Ava, who said he had seen some of our books, and earnestly desired copies might be given him. I gave him the 4 Gospels, Balance, View, and Catechism, Investigator, Awakener, Me Shway-Ee, John's Epistles and the Scripture Extracts. I did desire that the Lord would bless the reading of them to his soul's salvation. He has been bred in the dark and putrid atmosphere of Boodism; may he be enabled to come to the light, and live eternally.

Feb. 22. A few days since, two men called for tracts from Shway Gyen city, in Burmah, who had seen some possessed by others, and desired to have some for themselves; and a man who has recently come down from Ava, meeting with some on his way, desired to be also furnished for his own perusal. To-day a man from Hen-than-lah (a city between Rangoon and Ava, I believe) called and wished a great bundle, to give away on his return. He said that he had read, and believed the tracts, that he no longer worshipped the heaps of brick, and did not put his trust in the law taught by Gaudama. I gave him a small assortment of tracts, and portions of scripture, and he seemed very much disappointed that I gave him no more. He said, 'they were very few.' But it was all I thought best to give him, and he went away seeming pleased that he got even so many.

There have been more tracts called for within a few weeks, than for months before. I am inclined to think that less numbers are wantonly destroyed, than there would be, were it not obvious to them, that the press can so easily replace them. One press can easily throw off as much printed matter in one day, as 1000 of their copyists could do in the same time.

Feb. 25. To-day the brethren voted, that they think it expedient for myself and family to leave for Rangoon, as soon as convenient, after the return of Mr. Judson to superintend the press. O that the wisdom of the Highest, may direct our steps, and

make us useful. We are in thy hands, O Lord; do with us as seemeth thee good.

Feb. 28. To-day read letters from our friends, Mr. and Mrs. Wade and children, by which we learn they arrived in Calcutta safely, and have left for America. Into the hands of our Heavenly Father we commend them.

March 5. My spiritual birth day. Thirteen years since, I hope my sins were forgiven through the blood of the Lamb. But oh! how sad a life I have lived! Nought but rebellion, transgression and sin!

March 20. To-day I am 29 years old. May my remaining days be spent in praising God for his goodness.

April 6. For several days the poor silly multitude have been preparing for a more splendid parade than they are wont to begin the new year with: this being the first month in the calendar.

They are now preparing for a great *Tong Pwai*, and have two (deceased) priests to burn before it is over—8 days more are to pass ere they have the grand *fete*, and they are every night practising for it. This afternoon, several hundreds passed our house, singing and dancing; the women dancers dressed in English gowns, (80 of which it is said have been hired of the *Dobys* or washermen for about 12 cents each; and the men dancers in short pantaloons. Nothing can be imagined more ridiculous or contemptible, than their appearance, especially when dancing, as it consists in twisting the body and limbs into all possible shapes—much as a snake would twist and turn on a hot plate of iron. Poor creatures! my heart felt for them. How miserable they must feel in a few days—their money all gone, their pleasures over, and their minds sad with reflection. ‘How are their sorrows multiplied who hasten after another god?’

I expect soon to leave for Rangoon, as Mr. Judson is to be here next Wednesday, and we shall leave as soon as convenient after it. We are all in usual health.

I am, Rev. and dear Sir, yours respectfully,  
C. BENNETT.  
REV. DR. BOLLES.

## Mission to France.

No efforts of our Board have met with earlier success than the new and interesting effort upon France. Professor Rostan seems raised up by a gracious Providence for this express field, with unsurpassed qualifications. To uncommon erudition, and weight of years, he adds extraordinary activity, and profound personal religion. His letters show that he has, by no means, labored in vain in the Lord.

We recently gave the views of Professor Chase in favor of special efforts in this country, derived from actual investigation on the spot. We should deem ourselves unjust to our brethren of the churches, did we not add the following strong testimony of Mr. Judson, contained in a late letter to Rev. Mr. Malcom, read at the Monthly Concert, in Federal St. meeting-house.

‘I cannot let pass the present opportunity of forwarding letters to Bengal, without dropping a line, to say with what deep interest I have read the compendium of your remarks on the expediency of attempting a mission to France. The sentence, ‘Evangelized France, teeming with religious books, would furnish reading to all the intelligent classes in Europe,’ contains a volume. Oh that the people of the United States would read it well, and rise at the call! Much as I feel for perishing Burmah, I would most heartily rejoice in having a very large proportion of missionary supplies drawn off, for the rescue of perishing France.

‘On finishing your remarks, I could not help crying out, *Why does he not go himself?* What object in Boston—what in the United States, can equal in importance that which he has presented? But whether you go yourself or not, I pray God that you and all your compeers may awake more and more to the holiest, the most devoted energies, in view of the interesting fields of labor which are opening around,—the valley of the Mississippi, the land of France, the regions consecrated by ancient inspiration, and the remoter regions of Burmah and Siam.’

**Indian Stations.**

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EXTRACT OF A LETTER FROM REV.  
E. STONE, TO THE TREASURER,  
*Containing an account of the Tonawanda Missionary Station.*

*Mendon, N. Y., Nov. 2, 1833.*

Dear Brother,

You inquire after the welfare of the Indian Station at Tonawanda. I will briefly reply. The property of the Station is 124 acres of land, a large dwelling house, barn and school house all well finished—30 or 40 acres improvement. A church of 28 natives, besides the missionary family—a meeting house—public worship regularly maintained—church, covenant, and prayer meetings, a Sabbath School, &c. But few common schools around the country surpass the Indian children in the branches taught in Sabbath schools. No opposition to hinder the advancement of the enterprise.

From 25 to 35 children are usually taught at the station—all fed, clothed and schooled on the premises. The school stopped the summer past, on account of the prevalence of the Small Pox—the sickness of the principal teachers—the difficulty of supporting so many without any kind of vegetables—as beans and potatoes were cut off last year. Raised on the farm, the present year, 70 bushels of wheat, 10 tons of hay, 200 bushels of potatoes. Much good has been done among this once benighted portion of our race. Perhaps I have not answered your mind—as I have to guess, in some measure, what you want to know, about what is doing there. A good many Indian children have been taught to read the Bible with ease and propriety—also in Writing, Grammar, Arithmetic, Geography, &c. Should this people ever migrate to the west, they will carry the Bible and the Saviour! I trust many of this tribe will rejoice in time and through eternity, for what has been done by the Patrons of *Indian Reform*.

In much haste, I subscribe myself your affectionate brother in Christ,

E. STONE.

EXTRACT OF A LETTER FROM REV.  
EVAN JONES.

*Valley Towns, Nov. 13, 1833.*

Dear Brother,

Since our large meeting, we have baptized six full Cherokees—three males, and three females.

In my visits, to the several places at which we preach, I have had much satisfaction in witnessing a marked advancement, in the exercise of Christian graces and consistent deportment, which I hope will operate as a gracious leaven in the community at large.

It will be encouraging to our friends also to know that the Gospel, as believed by our red brethren, can remove the sting of death, and in the hour of dissolution afford a comfortable hope of being forever with the Lord. In the course of the past Summer, two of our members have died, in possession of a peaceful confidence in the Lord Jesus Christ. And our hope is, that they are now enjoying the unclouded presence of him whose blood atoned for sin.

I am, my dear brother, yours very affectionately in the Gospel,

EVAN JONES.

—  
EXTRACT OF A LETTER FROM REV.  
J. LYKINS.

*Shawnee, Jack. Co., Mo., Dec. 10, 1833.*  
Dear Sir,

I returned yesterday from our Delaware meeting, whither bro. Evans accompanied me. We also had the assistance of Mr. McCoy, who joined us from his surveying party, on Sabbath morning. Our congregation was small, but was, nevertheless, very interesting. One of the candidates for baptism, mentioned in a former letter, was baptized by Mr. Evans. The other, who resides some distance from our place of meeting, was not present; and as a request has been made that some of the missionaries preach at her residence, it is expected that she will be baptized here shortly. It is hoped her husband is becoming serious.

The subject of baptism on Sabbath

afternoon, is a half Osage woman, of good sense, and is, perhaps, the first of the large tribe to which she is related, ever baptized according to the apostolic mode. Our practice is for all the members to extend the hand of welcome to the newly received member. On this occasion was realized to some extent, I think, the joy of shaking hands in the king-

dom; for the Lord seemed to be there, and we had all wept tears of gratitude to God. The Lord grant us many more such days,—to welcome many poor wanderers to his fold, and constantly the enjoyment of his gracious smiles!

Yours, respectfully,  
JOHNSTON LYKINS.

### Operations of other Societies.

#### SUMMARY OF THE OPERATIONS OF THE AMERICAN BOARD.

The Board now has under its care twenty-four missions and fifty-six stations; connected with which are eighty-five ordained missionaries, (four of whom are regularly educated physicians, and six others have prosecuted medical studies to such an extent as to render them highly useful in that capacity,) six physicians not ordained, six printers, twenty teachers and catechists, twelve farmers and mechanics, and one hundred and thirty-seven married and unmarried female assistants; making a total of *two hundred and sixty-six* missionaries and assistant missionaries sent forth from this country; forty-eight of whom have entered the service during the past year. Four native preachers and fifty other native assistants, employed principally as teachers, are also laboring at the several missions. The number of converts received to the thirty-nine churches under the care of the missionaries of the Board among the heathen, since their organization, is about two thousand and three hundred, and the present number is about one thousand nine hundred and forty. At the schools established among the heathen, through the agency of persons sent forth by the Board, and taught by them, or by persons to a greater or less extent under their superintendence and direction, not less than seventy five thousand pupils have been instructed since their commencement, and about fifty-six thousand are now in a course of instruction. Connected with the missions are five printing establishments, including nine presses, at which and at other presses employed by the Board, not less than sixty-six millions of pages have been printed, in six-

teen different languages, exclusive of the English.\* During the past year missionaries have embarked from this country to commence three new missions—Persia, the Eastern Archipelago, and in Patagonia; and another missionary is on the eve of embarking to commence a mission on the western coast of Africa. Six new stations have been occupied during the year, in connection with missions heretofore established. Other new missions are contemplated in Africa and among the aborigines of this country, which, if Providence permit, will be commenced during the ensuing year.

#### SMYRNA.

We have before us a file of *O φΙΛΟΣ ΤΩΝ ΝΕΩΝ*, or "Friend of Youth," sent to bro. M., of this city, by Rev. Mr. Brewer, the distinguished missionary at Smyrna, who publishes the work. It is published twice a month, in the newspaper form, two pages in English and two in modern Greek. Skill, talent, and labor, are obvious in composition and ma-

\* The numbers in this summary are considerably affected by the interruption of the missions to the Chickasaws and Choctaws, on account of which, nine stations have been abandoned during the last two years, and nearly twenty assistant missionaries have ceased to be connected with the Board. About 200 of the former members of the Choctaw mission churches, also, are not reported, being dispersed in various parts of their old country, or not having yet become connected with the churches west of the Mississippi. About 70 members of the Creek church have transferred their relation to churches not under the care of the Board.

*Miss. Herald.*

terials, a considerable portion of which is original.

It is exceedingly gratifying to find this torch shining in a dark place. Among the blessed indications which on all sides greet our cheered vision, this is by no means among the least. At a price but half that of the regular newspaper at the place, containing much in the department of science, to advance general information, and enough of news to secure general interest, it carries divine truth to many a house where Bibles and tracts may not enter; and will, doubtless, yield fruit in the day of God.

Extended extracts would not be in place here. We select, however, the following interesting fact:—

*Present from the Grand Seignior.*

Sir Stratford Canning (late British Ambassador at Constantinople) has conveyed to Sir Edward Thomson, from the Emperor of Turkey, a present of a diamond snuffbox, of exquisite workmanship, in testimony of his approval of Sir Edward's Scientific Work, illustrating the Holy Scriptures. He is the first individual who has received the thanks of a Turkish Emperor, for a work exhibiting the principal events of the Christian religion.



SINGULAR TRIAL IN INDIA.

A case was lately brought for decision before the court of Nizamut Adawlut, at Calcutta, which appears to show that nothing but the strong arm of the law prevents human sacrifices from being still offered, as in former times, to the false and sanguinary idols of the Hindoos. The prisoner, in the case referred to, was called Chooramony Malo, and he was charged with the wilful murder of Vodye Seel, under the following extraordinary circumstances:—

Within the precincts of the prisoner's residence there is kept an idol of Kalee, to whom the prisoner has been in the habit of sacrificing goats for several years past. On the 6th of August last, the prisoner was preparing to sacrifice a goat as heretofore. The deceased, at his request, held the hind legs of the animal, and to do so, was obliged to stoop down, bending his head towards the ground. In this position Chooramony Malo instantly, and, at one blow, severed the deceased's head from his body.

The scene was witnessed by three women, two of whom were so frightened,

that they instantly ran away, and saw no more. The third, Mussumat Kooramony, however, did not do so; she stated, in addition to the fact of the decapitation, that the prisoner afterwards took the head up, carried it into the house, and placed it before the idol. The magistrate questioned this witness minutely as to the prisoner's conduct and manner at the moment. She declared that she perceived not the slightest alteration of his general demeanor—no appearance of surprise and agitation; and that he took up the man's head and placed it before the idol with as much composure and deliberation as he had been accustomed to do when sacrificing a goat.

The prisoner admitted that he had struck off the head of the deceased, and that he had taken it up and presented it to the idol; but that he did it altogether by mistake, and had no idea but that he had sacrificed a goat! On his return to fetch some of the blood, he perceived the headless body of Vodye Seel, and the goat alive and unhurt. He then went back, and found the head he had offered to the idol was that of a man, not that of a goat; on which, he added, he began to cry with loud lamentations, and told the people to take him to the police office, that others might not be charged with the fact instead of himself.

Although the whole of this defence was so absurd, that it appears strange the prisoner could imagine for a moment it would gain belief, and the latter part of his statement was expressly contradicted by the evidence, the native law officers of the court convicted him of 'homicide by misadventure' only, and adjudged him to be fined. But when this sentence was revised by the British members of the court, they agreed in setting it aside. It was impossible, they justly said, that the prisoner could have mistaken the head of the goat; and the subsequent act of presenting it to the idol shows the design with which the bloody deed was committed. The facts of the case rendered it impossible to regard the act as otherwise than wilful; and therefore no reason existed for exempting the prisoner from the penalty of the law, to which he was amenable as a murderer.

In conformity with these opinions, sentence of death was passed on the prisoner on the 11th of February, 1832, and he was executed at Furreedpore, where the murder was committed, on the 13th of March.—*Rep. Eng. Bap. Miss.*

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from Dec. 21, 1833, to Jan. 13, 1834.*

From John B. Miller, Esq. Treas. of Bap. Con. of S. Carolina, for Bur. Miss.	\$265,00
William Winterton, Esq. of New York, it being the first payment on his subscription for supporting a Native preacher for three years among the Karens,	100,00
Male Prim. Soc. of North Bap. Soc. Randolph, Mass.	12,00
Female Prim. Soc. of North Bap. Soc. Randolph, Mass.	23,25
Collection of the Sabbath School Children, for the Benefit of Heathen Children,	1,60
By Messrs. Daniel and Alpheus Alden,	36,85
Maria B. Baker, Administratrix of the Estate of Elkanah Baker, late of Sunderland, Mass. being a legacy for the Bur. Miss. per H. W. Taft, Esq.	100,00
Miss Nancy Swaim, for Burman Mission,	3,00
William Inglesby, Esq., Charleston, S. C. for Bur. Miss.	25,00
Fem. Bap. Miss. Soc. of Newark, N. J. per Mary Vanderpool, Sec.	40,00
American Tract Soc. for printing Bur. Tracts, per John Tappan Esq., Received Dec. 1, 1833,	1000,00
Miss Lucy Peterson and Miss Lucy Mc Intosh, for printing the Bible in Burnnah,	5,00
Bap. Fem. Soc. in Pittsfield, for the education of a Burman female, in the Burman schools—per Dea. Chas. B. Francis,	30,
Mr. Augustus Foscue, of Demopolis, Al. for Missionary purposes, per Mr. J. Putnam,	7,00
Missionary Asso. of Young Ladies of the First Bap. Ch. in Providence, R. I. for the support of a Bur. Child named Sarah Lavinia Patterson, per Miss Eliza Bump, Treas.	25,00
Mr. Josiah Crosby Goodridge, Mount Vernon, N. H. per Jona. Bartlett, Esq. for Bur. Miss.	5,00
Miss Mary Towne, of Milford, N. H. for For. Miss. per Jona. Bartlett, Esq.,	30,00
Cyrus Alden, Esq. the following contributions:—	
Dea. Harris Wite, for Bur. Miss.	2,00
Bap. Ch. Deerfield, monthly concert, for Bur. Miss.	,39
Dea. H. Wite, for Bur. Tracts, 50 cts. Mrs. H. Wite, do. 50 cts.	1,00
A stranger, for Missionary purposes,	3,39
Female Juvenile Society of the 2d. Baptist church, Boston, to aid in the support and education of an Indian child named Margaret B. Doyle, under the care of Rev. Isaac Mc Coy,—pr. Mr. John Chorley, Edward Phillips, Esq. Treas. of the Sturbridge Bap. Asso. for Bur. Miss.	5,00
Rev. S. Williams, Pittsburgh, Pen. contributed as follows:—Collections at Monthly Concert of First Bap. Ch. of Pittsburgh,	16,35
The Juvenile Miss. Soc. of First Bap. Ch. in Pittsburgh,	86,95
for Bur. Miss.	7,00
6,00	
Rev. J. M. Peck, (Illinois) by W. G. Cole, for Bur. Miss., said donation having been raised at the monthly concert, in Washington, Indiana, by the friends of the Redeemer,	13,00
Rev. J. M. Peck, contrib. by a few Presbyterian friends, at Vandalia,	5,
Rev. Hadley Proctor, Rutland, Vt., it being one year's interest on \$50, from Miss E. Blakeley, deceased.	5,
	3,

H. LINCOLN, *Treas.*

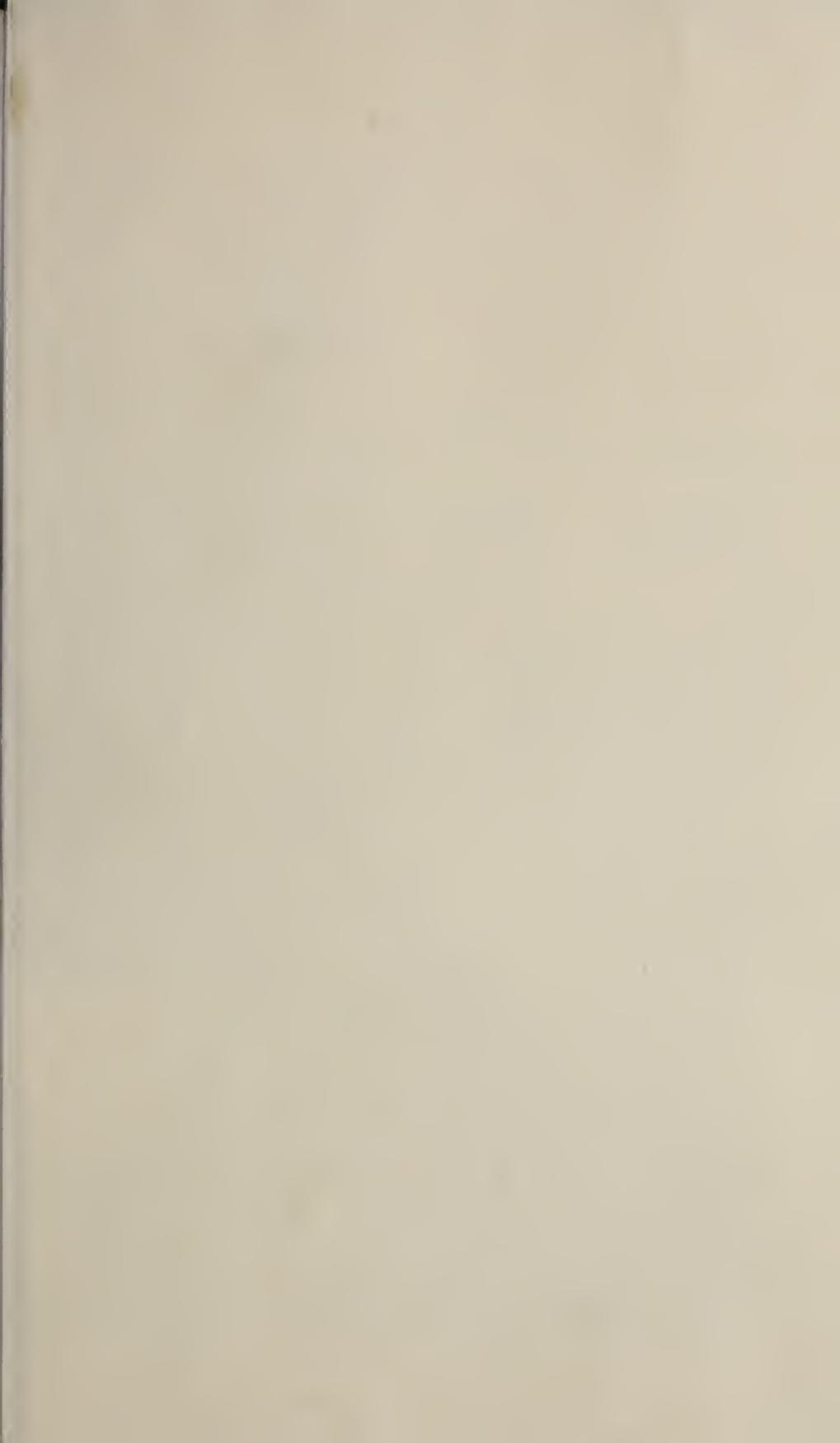
#### TO CORRESPONDENTS.

The communication of J. A. W., and the "Shade of Roger Williams," came too late for this month. They are under consideration.

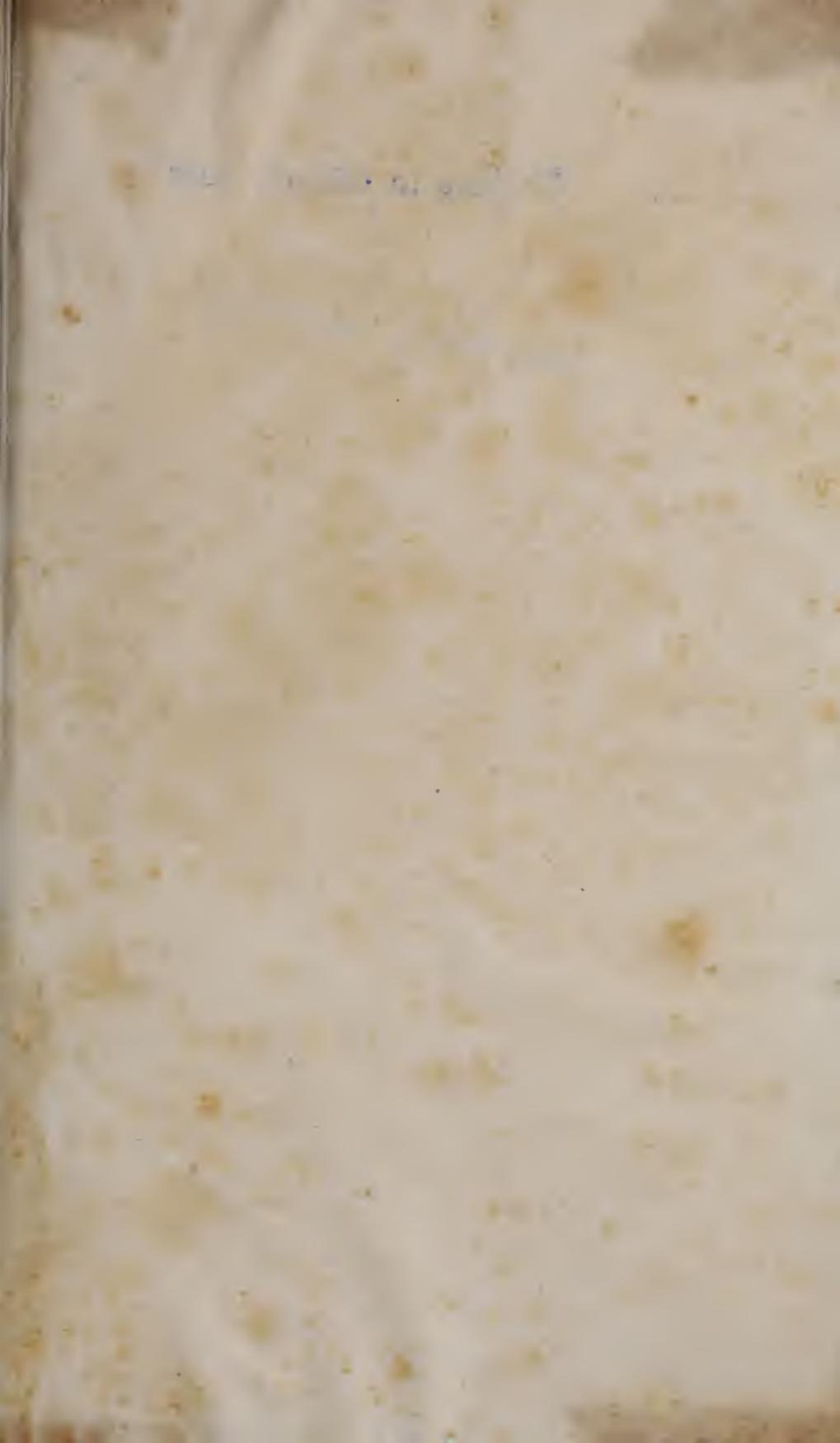
The communication calling for Missionaries to China, and the Report of the Charlestown Maternal Society, will appear in our next.

From the arrangements of the present year, it becomes necessary that articles designed for insertion in the Magazine, should be in the hands of the Editor by the *first of the preceding month*. If delayed beyond the seventh, they must unavoidably lie over.

Our Poetry and Literary Notices are excluded by the unexpected length of the Review; the importance of which, however, we trust, is a sufficient apology.







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